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The Missionary Herald

VOLUME CIII FEBRUARY 1907 NUMBER 2

These Stirring Times

WHAT days these are, in the midst of which we are living! It seems as if the older lands of the earth were all in upheaval. The revolution in Russia grows more desperate; Turkey, in Asia as in Europe, trembles in political ferment; from India, Persia, and even Africa comes a deepening cry for civil rights and liberties; in China imperial edicts of immense significance follow one another with bewildering frequency. In France the struggle is fierce for the separation of church and state; England, Germany, and Spain are beginning to feel the stress of the same conflict; religious awakenings over wide areas and of powerful effect are reported from Japan and India. Everywhere the times are electric and fateful for the coming of the kingdom of God on earth. The pages of this magazine are full of stirring news; who can afford to remain indifferent or uninformed?

Dr. Creegan's Impressions

THE District Secretaries are having delightful visits at the mission stations along their route; their reports are full of appreciation of what they see. For example, Dr. Creegan writes of the church in Prague: "It is a very beautiful and substantial structure, which will stand for 300 years, and would do honor to a city like Boston or New York. We were greatly impressed by the ability of representative pastors — especially at Sofia and Philippopolis — men who in some respects are fully equal to the foremost of our missionaries. Some of the laymen also are men who would be called strong men in any of our churches in the home land."

A Message from Griffith John

THE Prudential Committee recently sent a note of greeting and good will to Dr. Griffith John, who is just now resting at his son's home in Yonkers, N. Y. From his letter of reply the following sentences are taken: "I have seen great things in China, but there

DR. GRIFFITH JOHN

are greater things right before us. In the Shanghai papers, just to hand, I read that the *native press* is attacking idolatry with might and main! *China is awake!* O that all the churches and all the missions were awake!"

Dr. Day at Niigata

OF the 200 or more of our missionaries supported by individual churches, a good many have been able to visit those who are so particularly interested in them, while on furlough in the home land. Not often are the representatives of

any of these churches able to return the call. On a recent trip to Japan, Rev. W. H. Day, D.D., pastor of the First Church of Los Angeles, with Mrs. Day and the Misses Clark, spent a Sunday at Niigata, where are Rev. and Mrs. W. L. Curtis, who are supported by the Los Angeles church. It was a busy day, with attendance upon all the services of church, Sunday schools, and young people's societies, winding up with a share in the street preaching service in the evening. The visit was a great pleasure and cheer to the missionaries and to the people of Niigata.

The Shanghai Conference

IT is not too early to call attention to the China Centenary Missionary Conference to be held at Shanghai, April 25—May 6. The preliminary program indicates an event of magnitude. Morning and afternoon sessions are to be given to discussions of the various departments of missionary work, each being anticipated by careful papers printed but not read at the conference. Large committees, representing all the missionary societies uniting in this conference, are preparing for the treatment of these several topics, as well as for the other features of the program. The evenings are to be given to public meetings of a more popular character. This conference comes at an opportune time for missionary work in China, and will have much influence in determining future policies. It deserves our special prayers now and our attention later.

The Haystack Meeting in Print

"THE Haystack Centennial," as the volume is called, which combines a report of our last Annual Meeting and a memorial of the historic celebration, is just coming from the press. This volume has not only a present value, but will be of increasing historical interest with the passing of the years. It has been edited with great care, and every effort has been made to produce an attractive book and one worthy to be read and kept in a valued library. Information as to price and methods of securing the volume will be found on one of the advertising pages.

The Famine in China

INQUIRIES are coming to this office concerning the famine in China, of which reports have begun to appear in the daily press. The region afflicted by this famine is one in which the American Board has no mission. We quote in the Wide Field from an editorial in the *North China Herald*, which indicates that the distress will cover a wide territory in Eastern mid-China. The center of the district seems to be somewhere in western Kiangsu or eastern Honan. An international committee, comprised of consuls, merchants, missionaries, and Chinese officials, has been formed in Shanghai. We may believe that efforts to relieve the distress will be adequately planned and wisely executed. Aid from America will no doubt be solicited, and as ever it will be forthcoming.

Mrs. Ruby Harding Fairbank

ON December 24 the cable brought us the sorrowful news of the death of Mrs. Fairbank at Ahmednagar. Since then no further information has been received, and we only know that she died after a surgical operation. The loss is a heavy one to the mission and bitter indeed to her family and to many friends. Fuller reference to her life and her departure will be made next month, when we hope to have letters from India at hand.

Our Free List

THE *Missionary Herald* is, by vote of the American Board, sent free to pastors of Congregational churches, Corporate and Honorary Members, donors of not less than ten dollars annually (*application for free copy should be made at the time of the gift*), collectors of not less than fifteen dollars annually, and treasurers of churches contributing not less than twenty dollars annually. One of the conditions always attached to the offer has been that annual application should be made by those who are entitled to the magazine. By reason of

death, removal of residence, or change of name, constant revision of the free list is needful to prevent waste, and such revision cannot be had unless annual report is made by those who are entitled to receive the magazine free.

The Board has no wish to limit in any way the offer of the *Missionary Herald*, though it has occasionally suggested that as the free list, covering the classes above named, is very large it will help the missionary cause just so much if any choose to pay the subscription price. But it is asked that those who are entitled to receive the magazine free send an annual request to John G. Hosmer, the Publishing and Purchasing Agent, 14 Beacon Street, Boston, Mass.

MISS C. S. QUICKENDEN

Another Recruit

MISS CATHERINE S. QUICKENDEN, an English lady, has for several years been supported by the Woman's Board of Missions of the Interior, aiding in the work at the Aruppukottai station in the Madura Mission. So faithful and successful has Miss Quickenden been in her work that the mission has asked for her appointment as a missionary of the Board. This request has been complied with, and Miss Quickenden, after her present furlough in England, will return to the Madura Mission as a missionary of the Woman's Board of Missions of the Interior. Her knowledge of the Tamil language and of the life of the Tamil people is said to be exceptional, and the mission will rejoice greatly in her appointment.

The Day of Prayer for Students

THE World's Student Christian Federation again issues its call for a universal Day of Prayer for Students, fixing the date as February 10. This federation now embraces 2,000 Christian student unions or associations, with a membership of 113,000 students and professors. Not only the members of these organizations, but all their friends are invited to unite in the observance of this day. The call for this observance, as printed in *The Intercollegian*, concludes with the mention of specific occasions for thanksgiving and objects for intercession. We quote two or three from each list: thanksgiving for the successful beginning of work among the students of Latin America, for larger access afforded to the 40,000 students of Russia, and for signs of progress among the students in Italy, France, Switzerland, and other very difficult fields; intercession that the Federation Conference to be held in Tokyo, Japan, April 3–7, 1907, may be representative, harmonious, spiritual, and fruitful, and exert a great influence on all Christian work for students in the Orient, and that the remarkable opportunity now presented by the presence in Japan of so many thousands of Chinese students may be adequately improved by the student movements of China and Japan.

A Visitor's View of Aintab

DR. CREEGAN writes again from Port Said, December 17, that the two travelers are searching busily, but have not been able yet to discover that our mission work is a failure. "Not to speak of other points," he says, "any fair-minded man who has the pleasure of visiting our Central Turkey College, the Girls' Seminary, Dr. Shepard's Hospital, the three great churches with a total membership of nearly two thousand — all in the city of Aintab — must come away with the feeling that a won-

derful work has been accomplished. Those men, Drs. Smith, Schneider, and Trowbridge, the pioneers there, were great missionaries; and the men who have been there in recent years, Drs. Fuller and Shepard, Messrs. Sanders and Merrill, are of like ability and spirit. The same may be said of the noble band of women at that station. All the missionaries and native Christians in Central Turkey mourn the loss of Mr. Sanders. He was one of the most efficient and self-sacrificing missionaries in all Turkey, and has left a name that will bring honor to his family and the Board which he served with such distinction."

The Missionary Herald Fund

SOME years ago Mr. Edward F. Cragin, of New York, started a project by which a limited number of the subscribers of the *Missionary Herald* contributed twenty-five dollars apiece to constitute a fund the annual income of which should pay for their own copies in perpetuity, the balance to be used for the promotion of the interest of the magazine. The number of those who made such a permanent investment was not great, and it has not been growing. Attention has not been called to the matter of late, but the fund was a welcome aid to our magazine then, as its enlargement would be now, and it certainly offers a good investment for those who wish to have the *Herald* for themselves and their children after them. We shall be glad to receive more subscribers on this basis, which we believe to be a good business proposal to both parties concerned.

Obstructions in Africa

OUR missions both on the west and east coast of Africa are suffering from the interference of the Portuguese authorities in Angola and Mozambique. The military *commandante* near the new station opened by Dr. Wellman and Mr. Ennis in Chiyaka, called Sachikela, the native name for Mr. Bagster in whose memory the station was named, has ordered the station closed, and that no work be done there until permission is received from the Governor of the province. Within the year since work was begun at Sachikela, three permanent buildings have been erected, and Dr. Wellman will still remain there, hoping for a reversal of the order. Steps have been taken to secure intervention at Lisbon which will remove the restrictions.

On the east coast, at Beira, the local authorities have so interfered with the school and the preaching services which Rev. Mr. Bunker had established that the native scholars do not dare to be seen with the missionary or with his assistants. Some of these scholars have been beaten and imprisoned, and the people are so terrorized that evangelistic work is practically suspended. Mr. Bunker is biding his time, and has, at the latest report, made representations to the Governor General at Lorenzo Marques, from which he hopes for an order that will put an end to this series of interruptions to his work.

A Misrepresentation

A CABLE dispatch from London, recently published throughout the United States, states that a British Parliamentary Blue Book, covering affairs in Natal, contains a statement from the Governor of Natal that in the district of Victoria the native converts in mission churches of the American Board have, with few exceptions, joined the rebels in the field, and that, "whatever good work the American missions have done in the past, their congregations are now beyond their control and a danger to the government." As yet no copy of this Blue Book has reached us, and we forbear comment save to say that the report as cabled is not true even in the district of Victoria to which reference is made. Not one of the four native pastors in that district, in which lie Esidumbini and Noodsberg where there was the most trouble, has failed to stand openly by the government, and the congregations and few churches concerned in the uprising are, notwithstanding some defections, welcoming counsel and aid from the mis-

sionaries, and are taking a loyal position from which the government has nothing to fear. Since some months ago, in addition to the £1 tax placed upon all men in Natal, black, white, Indian, and Chinese alike, the government levied a £3 tax upon all residents in the Mission Reserves, it cannot be thought very strange that some of the Christians on these Reserves were swept away by the appeals of their heathen neighbors who started the rebellion and, very unwisely and wrongly, joined them in their revolt. It is not affirmed that either the poll tax or the Reserve tax was the sole cause which led to the rebellion, but they increased the irritation existing among all the natives; and on the Reserves, where the hardship was greatest, the £3 tax had doubtless much to do with involving the comparatively small percentage of the Christians in the rebellion. The government itself has emphatically recognized the injustice of that £3 tax by reducing it to £1 10s., and in some cases to £1. We unhesitatingly affirm that the mission churches of the American Board in Natal are loyal to the government, and that it is altogether unfair to speak of them as having passed beyond control or as being a menace to good government.

A Nurse for Inuvil

THE Inuvil Woman's Hospital in Jaffna, Ceylon, has for some time been seeking one who could act as matron and head nurse. The one who more than a year ago was appointed for this service was providentially turned aside. Recently Dr. Isabella Curr, of the Inuvil Hospital, has met in Keswick, Eng., Miss Zillah W. S. Patten, who has already seen service in a hospital at Jaffa, Palestine, after having received her training as nurse in the St. Bartholomew Hospital, London. Miss Patten seems abundantly qualified for the need at Inuvil, and has offered to take the vacant post. She has been appointed a missionary assistant, and being now at Cairo, Egypt, is ready to proceed at once to Jaffna, where her presence will be cordially welcomed.

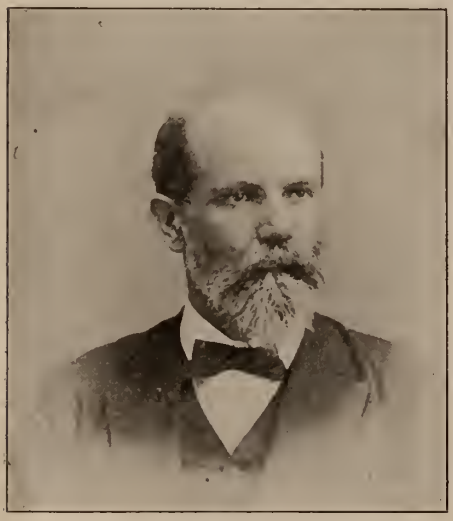
MISS Z. W. S. PATTEN

A New Leaflet

THE Recording Secretary of the American Board, Rev. Henry A. Stimson, D.D., of New York, made a striking address at the Haystack Centennial celebration in New York City in November, upon the theme, "The Reflex Influence of Foreign Missions upon the Spiritual Life of the Churches at Home." By Dr. Stimson's permission the Board is printing this address in attractive form as a leaflet for general distribution. Copies may be obtained at the Rooms or by written application to John G. Hosmer.

IN MEMORY OF DR. PEASE

REV. EDMUND M. PEASE, M.D., who died at Claremont, Cal., November 28, 1906, was one of the strong men who have served the Master in many and diverse ways. Born in Granby, Mass., December 6, 1828, he was graduated from Amherst College in 1854, and later from Union Seminary and from the College of Physicians and Surgeons in New York City. He served as surgeon in the United States Army for four years, and afterwards was a physician in New York and in Springfield, Mass. In 1877 he went to Micronesia under the American Board and, residing on Ebon and Kusaie, worked specially for the Marshall islanders. Aside from his work in the training school on Kusaie he devoted himself to the translation of the New Testament into the language of the Marshall Islands, and when he was compelled to



REV. EDMUND M. PEASE, M.D.

withdraw from direct missionary work, in 1894, he came with his family to Claremont, Cal., where he labored up to the time of his death, hoping to be able to give the whole Bible to the people of the islands. For this work he was well prepared, but he was not permitted to complete it. The prophecy of Isaiah was nearly finished, and he had hoped to complete his task by July next. Dr. Pease was accustomed to rise between four and five o'clock each morning that he might give himself to this work of translation. He had also been engaged in revising and enlarging the Marshall Island hymn book, to which he was an important contributor. It is reported that the last hymn which he translated for this hymn book was the "Glory Song," with the concluding verse: —

"When, by his grace, I shall look on his face,
That will be glory for me."

Into that glory we believe he has entered. His service was in one of the dark and difficult corners of the missionary field. Yet he did not flinch from its hardships, but toiled with patience and skill for the temporal and spiritual welfare of the island world.

The pupils who were in his training school are now in service, and the Scriptures which he has to such an extent made available will erelong be translated in full and given to the people for whom he loved to labor.

During his residence in Claremont he was greatly respected and loved. His pastor, Rev. Henry Kingman, said of him at his funeral: "Dr. Pease has left much — forces that will work to preserve his memory and perpetuate his work and his influence, and help on the coming of the kingdom of God. But he did not by any means leave everything. He carried the fruit of Christian character fit to live. And he had sheaves to present gathered with much toil and loving care from the hard places of earth, where save for him they had perished."

Mrs. Pease, to whom Dr. Pease was united in marriage in 1877, and their two sons who survive, are residing in Claremont.

AFTER THE FAMINE

By Rev. JOHN H. DeFOREST, D.D., Sendai, Japan

NOT the famine in Northern Japan, for that is over, and the fields are now fairly white to harvest. I mean the long spiritual famine of a quarter of a century, during which many of Japan's greatest intellects declared that their country had no religion, and that all religions were mere superstition — the famine that starved the young men, and sent so many of them to despair and to suicide. That great famine is at last over, and these fields also are now everywhere white to harvest. Of all the changes I have seen here during thirty-two years none surpasses these two — the universal hunger for new knowledge, and the very marked and wide hunger for soul food that shall give life more abundantly.

During the last six weeks I have traveled four times across the backbone of Japan from shore to shore, and have gone through the most prosperous portions of Northern and Central Japan, in all some 2,500 miles. I have spoken almost every night, except where the length of the day's journey prevented an evening meeting, in churches, private dwellings, and public halls, under the auspices of Presbyterians, Friends, Canadian Methodists, and in connection with our Kumi-ai work.

On all the tours I have made in Japan I never before struck such a fever for church building as I found this time among the Kumi-ai Christians. We missionaries saw a little of its coming at our annual meeting in May, and we formed a Church Building Association, with the purpose of showing our mission sympathy in a contribution of about 400 yen a year. But on this trip I made a list of twelve churches newly built, or doubled in size, or planned for in the immediate future at a total cost of about 15,000 yen ($7,500), which is 5,000 yen more than was used last year.

Would it not be permissible to enlarge the membership of our Building Association by admitting members in the States at five dollars annual subscription for five years? Now is the time for putting into Japan the most telling aid that is possible from Christian sympathy in America. The beauty of it is that these people do not ask for any assistance; this very fact makes it tenfold more delightful to give and also to receive. One thousand dollars extra a year for five years would make a vast improvement on the new church buildings that are going up, and would be a telling expression of our sympathy and of our satisfaction over their independent work.

We closed Tottori station last year, and it was the best thing we could have done. We opened it again this year, and this again was the best thing we could have done, for one of the prominent Christians there said to me: "We always were glad to have the missionaries here, and we rejoiced to see them work. But we never thought of helping them, for it seemed to be their work. When, however, you closed the station, for the first time we felt that the work must be ours. And now that you have granted our request and again sent us some missionaries, we shall do all we can to help their work, and we want them to do all they can to help ours." To get that confession it paid to close Tottori, at least for a year.

I was surprised at the depth and width of Christian convictions and of Christian work. The government railway is being pushed near Tottori, and there I found a body of about twenty railroad engineers, all Christians, with 400 laborers under them. They employ blind Marumo to come once a week from Tottori and preach. One part of his effort is to teach the work-

PASTOR MARUMO

men the evils of saki drinking, and when a number desire to become members of the Temperance Society they are initiated with Christian rites, Scripture reading, singing, and prayer. Thus over two hundred have formed a unique temperance band, which is virtually the first step to church membership.

Of the many interesting men I met, two are worthy of special mention because of their splendid faith in the midst of heavy misfortunes. One is this blind Marumo, preacher in Tottori. Formerly a priest, he was among the early converts, and for twenty-five years has been a valuable Christian worker. Many years ago he lost one eye, and four years ago his unconquerable disease deprived him totally of the other. But in his loss of light he tells his audiences with glad face of his brighter inner light that no disease can conquer. It is indeed touching to see the kind and delicate way in which he is cared for by his jinrikisha man, the hotel girls, the university graduates on the railway, the Temperance Society members, and the Christians through this region.

The other noteworthy man is Mr. Ohashi, of Hachiman, with one sightless eye and only a fraction of another, and his right hand gone from accident. But the joy of his face and the torrent of his language as he preaches are something it pays to witness. He is building a new church, and Professor Vories, one of the Young Men's Christian Association teachers, is erecting on the same ground the first dormitory for students that any foreign teacher has presented to Japan.

I spent five nights around the greatest lake of Japan, Lake Biwa, which is one of the famous historical parts of the empire. Here was reared in comparative poverty the man who became the greatest statesman of the restoration period, and was at the head of affairs when Commodore Perry came. Because he consented to make a treaty with the American barbarian, he was assassinated at the Sakurada Gate of the Yedo Castle. I never pass that massive gate in Tokyo, and never ride by the towering Hikone Castle on Lake Biwa, without thinking of the martyred statesman, Ii Naosuke. I happened to be preaching in Hikone

MR. OHASHI

just about the time of his birthday, and was invited by Baron Kiwada to attend the celebration of this event in the castle. I gladly went, was honored with a share in the rites, expressed my pleasure as the first foreigner to be invited to these birthday ceremonials, and was presented with a poem written by the great statesman himself — a most rare gift.

But a greater even than Baron Ii Naosuke lived on the borders of this lake some two hundred years ago, and thus infinitely more easy to preach Christ, the Light of the world, to people who have had it deeply impressed on them that a spark of divine life is given every man as his most precious treasure.

So the trip ended, across mountains, through valleys, along the high pine-covered sand dunes that winds and waves have built up on the shores of the Japan Sea, along the low, wooded dunes that skirt the Pacific shores, refreshing my body in the numerous hot

THE HIKONE CASTLE

has had ever since a mighty spiritual influence all through Japan. No one man has given to the Tokugawa period such a line of moral prophets and so much of spiritual power as has Nakae Toju, the beloved and honored "Sage of Omi." There is no one of Japan's moral teachers whose words seem so close to the exalting words of John, "There was the true light which lighteth every man coming into the world," as Nakae's inspired statement on man's conscience: "Man's conscience is heaven; it is the divine life; it is the Supreme Being above." It is springs that are one of the priceless treasures of Japan, rejoicing my soul in the violence with which it almost seems the kingdom of heaven is being stormed. My repeated messages to crowded houses were the two crowning teachings of the Master — the fatherhood of God, that alone can bring the East and West into real and abiding brotherhood, and the kingdom of God, that alone will make the ideal world.

"Yes, but how about that turning of our children out of the San Francisco schools?" was a common inquiry that

didn't seem to fit well into the brotherhood of man and into the ideal world. The feelings of the people were deeply stirred over this insulting injustice. But the heart of Japan is all right towards America, as the repeated applause showed when I said that the temper of our great Republic was seen, not in San Francisco, but in the powerful political sympathy given ever since Perry's day, in the warm welcome extended to thousands of Japanese students in our colleges and universities since Neesima's day, and in the sincere rejoicings at the victories of free Japan over despotic Russia.

NATIONAL MOVEMENTS IN INDIA

By Rev. JOHN S. CHANDLER, of Madura

The subject of national unity is a live topic in India today. The genuineness of certain efforts to break down barriers and the attitude which native Christians should take toward this stir among the peoples are questions of increasing prominence in Indian journals. By request, Mr. Chandler contributes this informing article on some of the forces that are working towards a new India. — The Editor.

THERE are in India four movements that aspire to be national, each in a different sphere from the others: —

1. The National Congress Movement, which is political. This is the most prominent of the four, because it is an agitation among the notable and educated members of the Indian community, who are restless under the restrictions of British rule and desire a greater share in the government of the country. Here is one result of Britain's efforts to bring the Indians forward in knowledge and civilization, as foreseen by Lord William Bentinck, the governor general from 1828–35. The congress meets during the Christmas holidays, in a different place each year, and discusses and passes resolutions on such subjects as admission to the covenanted civil service, the right to bear arms, the salt tax, and the partition of Bengal. The purposes of the congress are legitimate, and it has been of use to the country; but it has wasted much of its opportunity by unreasonable claims and by unwise antagonism to the Indian government. And some of its leaders have developed, as an Indian writer says, "a pseudo-patriotism, which is found by many people in this country [India] so convenient a mask for self-aggrandizement and self-glorification." Prominent among the leaders are Bengal orators, who surpass all other races in public speech. One of them is Mr. Surendranath Bannerjee, twice the president of the congress. A few months ago he had himself "crowned" and "anointed" by the Brahman pundits of Calcutta as a leader of the Indian people. Such follies have to some extent discredited the congress, and the Mohammedans, Parsees, Indian Christians, Eurasians, and domiciled Anglo-Indians are holding aloof from it.

2. The Social Reform Movement, which is moral and social. This also has an annual meeting for all India, but in addition supports branch meetings in many parts of the country. It began with the late Pundit Vidyasagar, who in 1855 submitted to government a petition signed by 25,000 persons, praying for legislation to prevent the practice of polygamy. The defect of that movement was that it was not meant to be thorough; it was intended only to remove certain evils connected with polygamy without "affecting the general liberty possessed by all Hindus of taking more than one wife." The government rightly declined to act, because by condemning the evils complained of they would have virtually given legal sanction to polygamy in other conditions.

Then Vidyasagar's sympathies were aroused on behalf of child widows, and by careful study of the sacred writings

he discovered a passage in favor of widow remarriage. Here he found the government ready to help him, and remarriage was legalized by enactment in 1856. Since then it has been much talked about and a few such marriages have taken place. But here again there is a lack of thoroughness. The only widows that reformers are willing to marry (and then with a great show of advancement) are those who became widows in childhood and had not lived with their husbands.

Ruinous expenditure in marriages, early marriages, and education of girls are prominent among the subjects exploited by this movement. There are always many willing to talk, but few that are prepared to carry out reforms, much less undergo any self-sacrifice for them. And the priests are all against them — "the ignorant and bigoted priests," as the reformers themselves say, "the most God-forsaken enemies of progress anywhere to be found." One powerful advocate they have in their newspaper, *The Indian Social Reformer*.

3. The Swadesi Movement, which is commercial. This is the youngest of all these undertakings, and is nearly strangled already by the attempt of politicians to make of it a cat's-paw. But its underlying sentiment is worthy — the development of internal trade and the promotion of Indian arts and crafts. While the burning of foreign articles of clothing and the effort to boycott all foreign goods in the villages have proved a fiasco, in many places Indian guilds are promoting dyeing, weaving, and other industries in a quiet but effective way.

More and more those who are now trading in patriotism will be relegated to the rear, and legitimate traders will help to develop native industry.

4. The Indian Missionary Movement, which is evangelistic. This cannot be called national in the same sense as the others, but it is an effort to unite Christians in all parts of India in missionary work. It had a good beginning in a suggestion made by Mr. George Sherwood Eddy. Mr. Eddy's suggestion found a ready response among Young Men's Christian Association and other native Christian workers, and has received hearty endorsement from many of the missions and missionaries. Its support and management have been assumed by the Indian Christians themselves, and its purpose is to send missionaries to disciple peoples in unevangelized parts of India. There are many societies in different parts of India that have this object, but they are restricted to certain missions or communities. Probably the healthiest development of the general society will come in alliance with these scattered evangelistic movements. It has yet to prove its value as an efficient agency. A magazine called the *National Missionary Intelligencer* has been started to represent this work, which deserves the wise co-operation of all Christians.

A "DEVIL DANCE" IN MONGOLIA

By Rev. WILLIAM P. SPRAGUE, of Kalgan, China

I SAW this dance as part of a religious festival held at a temple fifteen miles from Taboll, which is 100 miles northwest of Kalgan on the grass plains of Mongolia. We had come to Taboll for a few weeks' rest with friends of the British and Foreign Bible Society, who have a sort of Christian colony there. The journey over was itself not without interest and adventure. The ladies rode in a Russian tarantass, a four-wheeled carriage drawn by three horses. I accompanied them on horseback; one servant rode a donkey, the other in the baggage cart. On the first day's ride, as we

were going up a dry river bed after having been caught in a heavy shower, we suddenly saw the water coming down three gulleys and meeting just ahead of us in a sort of breast wave. Turning to warn those behind I saw the driver whipping up onto a high bank. We had barely reached a place of safety when the flood rushed by us three or four feet deep, carrying along stones and mud. These mountain torrents are much to be feared. A few weeks ago there was a regular cloud-burst among the hills around Kalgan, and a great flood came with a wave ten feet high, rushing right through the main street of the city, destroying houses, shops, and goods to the amount of $10,000, and sweeping to death more than two hundred people.

PUTTING UP A MONGOL TENT

On the early morning of the next day, after helping our horses by walking up another hill, we stood on the top of Mt. Pisgah, the highest ground in all North China, 5,000 feet above sea level. Below us mountain tops and hills seemed to fill the country as far as the eye could reach in every direction except to the north; there the mountains broke away into the grass plains of Mongolia. The view was grand beyond description. Here we also climbed to the top of one of the towers of the Great Wall of China.

All our road now to the Larson's camp was the very trail we took in 1900 in fleeing from the Boxers, and all our stops for lunch, tea drinking, or a night's lodging were in Mongol tents. The rolling prairies covered with a rich, green carpet and sprinkled with many flowers were beautiful all the way; just before going over the last rise of ground the ladies picked their hands full of golden-rod, gentian, morning-bride, larkspur, etc.

We found our friends occupying two felt tents; there were also two ready for us. These tents are made with a trellis of light poles for the sides, an umbrella-like frame for the top, and covered with felt, thus making a fair protection from cold in winter and rain in summer. They are always round, and the one door is about four feet high. On the way we saw them putting up one of these tents, and I got a snap shot of it before the felt was put on.

Soon after getting settled in our tent life I heard of the religious festival about to be held near by.

As some of the cowboys, or horse-herders, were going, I asked them for a horse and a chance to go with them. They furnished me a fine pacing stallion. We started off about eight A.M. at an easy pace, which soon was increased till it became a full gallop that brought us to our destination in about two hours. It was a fine ride, passing groups of tents, and flocks and herds on the slopes, while some distance away we caught sight of the temple nestled among the green hilltops, surrounded by many tile-roofed houses, the residences of the priests. Several small shrines and piles of stones surrounded these, and quite a number of tents, some felt and some cloth, were pitched here and there. Many groups of people were standing by with their horses, and horsemen and horsewomen were galloping about; all made a lively

THE TEMPLE WHERE THE FESTIVAL WAS HELD

scene. Two of the fastest riders I saw were women.

We were invited into the tent of an acquaintance to rest and drink tea. Leaving our horses here we went to the temple; on the way we were invited into several other tents, and I was introduced to the head lama of the temple, who greeted me kindly. I gave him a copy of the Gospel of Luke in the Mongolian language; he accepted it, but said he could not read it. I offered him a copy in Chinese, but he said he could not read that either. The priests of the people read only their religious literature, and that is all in the Tibetan language.

We saw many groups of women in their holiday attire. I wanted much to get a photograph of their unique and gaudy dress, but they were very timid. Their heads were covered with solid silver ornaments and coral beads, which latter hung down by the side of the face, were attached to great earrings, and extended down to the breast. They wore gay hats, and the outer dress was often a blaze of gold thread cloth, or else bright silks covered with figured embroidery. You can imagine they presented a gorgeous appearance.

The temple is an imposing structure, rising high above all other buildings. It has about one hundred feet frontage and the same depth. The immense tile roof is supported by eight rows of pillars, about ten feet apart each way. Each pillar was covered with a gay-colored carpet or rug, in some of which was woven a good representation of a dragon winding up to the roof. The floor was of plank. A low platform extended between the pillars from front to rear, on which the lamas sat. That day there were 150; the head lama from a higher seat led off, and all joined in concert on a low key but with loud voice, so that a great volume of sound filled the temple. At regular intervals twenty medium-sized drums and four large ones were struck. After longer pauses two great trumpets were blown. The complete Buddhist Bible stacked up at one end of the temple made quite a library. The reading, or rather chanting, for the day occupied several hours. Tea was served to the

INTERIOR OF THE TEMPLE

At the left, behind the banner, are the volumes of the Tibetan Bible

lamas several times, and once a bowl of hot rice and butter.

About four the exercises began in the temple court; the head lama and several elders took high seats in front of the temple; the boys were seated in a large ring on the ground; all visitors were kept behind them. Suddenly came running out from the temple two grotesque figures in flowing robes and large, white-faced masks. They ran and danced in the ring, the dance consisting mainly in hopping on one foot and changing about. The measured movement, the swinging of the arms up and down, and the flourishing of long, flowing sleeves, from which stretched hands full of silk streamers, made an impressive sight.

LAMAS COMING OUT OF THE TEMPLE

Then came a couple as black and forbidding as the first couple were white and genial. They danced about much as the others had done, forward, meeting in the center, and back to the side of the ring. Perhaps these four were intended to represent the white and the black devils. Next appeared four boys in gay-colored clothes, each wearing a grinning mask with white face. These boys danced to a lively tune of their own. These eight performers now remained in the ring, acting as police to keep order, to clear the ring and the passage, and to secure a view of the judges.

The first couple then reappeared wearing animal head masks, a pair of stags, one light and one dark. Both had large antlers, and walked majestically around showing people their get-up. After them came hopping and flopping along a fine pair of eagles, very lifelike, only exaggerated in size, especially at head and beak. Their full robes of light and dark gray fairly represented the feathers and wings of the golden eagle common in the region. They squatted down and tried to fly, making sport for the onlookers.

As the dance went on there was helped out of the temple and down the steps a man very old and decrepit, moving slowly, weak and trembling. He was accompanied by his wife, equally old, but very atttentive and

helpful. He carried a quiver and bow and arrows. This old couple evidently represented a past and gone generation. Every one seemed much amused, especially when the old man tried to imitate the youngers in the dance, and showed that he was not quite so infirm as he seemed. Among the other well-represented animals was a pair of wild boars with immense heads and tusks. Several masks represented mythological animals. After each had exhibited his own peculiarities all marched up in front of the judges, and each received a handful or two of sweetmeats. These were playfully grabbed from them by familiar friends.

Next they all formed in procession, headed by the elder lamas and actors, and marched out of the temple court on to the grass plain. The rear of the procession was brought up by four lamas bearing a symbol of Buddha on a platform. Everybody wanted to worship this symbol, so they began to kneel down in front of the temple, one behind another, making a line of worshipers half a mile long. As the figure approached each one "ke-tou-ed," *i. e.*, knocked his forehead on the ground. There must have been over two thousand people in the line. No one there failed to "ke-tou." While the procession stood on the plain, a herd of several hundred horses was driven around them in order to secure a blessing on the horses.

In front of the temple were several prayer wheels. These contained thousands of prayers to Buddha, and many people turned these wheels. This might be called wholesale praying, or praying by machinery.

I tried in vain to get snap shots of the "Devil dance" itself; everybody was anxious to see the kodak and crowded round too close. It was near sundown when we mounted our horses for home; but there were so many young fellows who wanted to show off their fast horses that we made a quick run, and soon drew rein before our tents excited, hot, and with dripping horses.

TRAVELING FROM KALGAN BY CAMEL CART

CHRIST AND THE WORLD'S RELIGIOUS LIFE

By Rev. HENRY G. BISSELL, of India

OF all forces at work in the world personality is the greatest, and of all personalities that have counted in human history Jesus Christ's is the greatest. There are some men in the various departments of human activity whom we are bound to take into account. No one would call a history of the English drama complete in which Shakespeare was given no place. It is doubtful if another like him will ever arise. He simply compels recognition in that field. In a story of the destruction of monarchial government would no room be given the "Man of iron"? To leave out these living and moving factors in such fields would be judgment on the writers. It would be no judgment on the personalities thus disregarded. Just so, in noting the progress of the human race, in estimating its attainments of the present, and in forecasting its further growth upwards, Christ as a factor must be recognized. To leave him out is a comment on our judgment. He simply compels recognition in that field.

It is quite possible that if we had been planning for the incarnation it would not have occurred to us to have it take place among a people already so well provided with religious instruction as were the Hebrews. They seem to have been specially favored with revelations. They had the Law, the Psalms, the Prophets, not to mention other religious literature really helpful and superior in many ways to any possessed by races of other faiths. But with all their special favors it was necessary that Christ should live and teach among them to bring their religious teachings and ideals to full fruitage. Without him this would never have been done. He came, "not to destroy," to use his own words, "but to fill full" the parts lacking. His life and words show the perfected law and prophets, which without him would have remained incomplete to this day.

Similarly Jesus Christ needs to be made known to the followers of all the world's religious faiths, to all the world's religious life, that he may interpret to all men the best their ideals contain, fill in deficiencies, strengthen impotencies, and perfect faith. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." Religions in the plural there are, spread all over the world extensively; what men need is *religion* intensively. At best no existing faith without Christ is equal to the task to which God has set man in his life. God intended that all men should have all of Christ's help. Christ is needed everywhere to interpret to the followers of any religion the best in it. Christ is needed to help the followers of any faith to put into daily conduct the best they already know in theory or possess in ideal, and to develop it into the actually best. This is the supreme plea for making him known in all the world.

But a few weeks ago one of the Congregational brotherhood of Greater New York said to the writer: "Do you know, this has come to me with great emphasis: We do not say 'English science' and 'German science' and 'French science' and 'American science,' we just say *science*. It's all one; it's science. Let's look at religion the same way; there must be but one religion for the world." May I go a step further and say that no one part of the world can do the thinking for all the rest any more than one man can be good for another. To interpret God's truth so that we shall come to understand it in its fullness,

we say will take time. True, it will take time, but it will also take the help of all humanity. The religious life of the world waits for Christianity. So does Christianity wait for the help of the whole religious world, so that all may better understand the full-orbed truth of the great and true God. We shall consent to say, I hope, that no religion fully deserves the name of religion that has not Christ in it. And conversely it matters little what name the religion goes by if it only has Christ in it. We shall at some future time drop the name "Christianity" and just say *religion, a life with God.* The world needs religion; it needs this life with God; it needs Christ. To have religion it must have Christ.

Once in early boyhood I stood under the dome of St. Peter's Cathedral in Rome. The seating capacity, I was told, was 32,000, exceeded in all the world only by the Milan Cathedral, which provides for 5,000 more. I thought it inclosed about as much magnificence as visible space could. Wondering and overpowered, I looked from one end to the other. Just as I turned to the outer door again a poor, weeping mother hurried in, holding to her breast the thin form of a pale, limp, sick babe. Bandages held some leaves about the little head and a ragged quilt was wrapped about the body. The anxious mother, with bent shoulders and streaming eyes, carrying the precious burden that weighed more heavily on her heart than on her arms, rushed almost hopelessly from one image to another, from altar to altar, and all about the wonderful edifice. Finally, standing under the great, arching dome, almost in despair she held the child up for wide heaven's mercy. The upturned face, the open eyes looking aloft, the outstretched arms holding her dying child—these framed her pleading prayer.

Friends of Christendom and friends of heathendom, the faultless architecture, the massive pile of masonry, the magnificence of the whole place, the organs, altars, and vaulted ceilings up against the very skies, were all without help for this helpless one. A single touch of the unseen Hand would have meant more to her than all else besides; it would have healed. This is the lesson of the world's religious life without Christ and with Christ. Shall we help to make him known near and far? Shall we enthrone him king in the world's religious realm?

THE GOVERNOR OF MADRAS AT THE AMERICAN COLLEGE, MADURA

By President WILLIAM M. ZUMBRO

IN Madura by the side of the large public park adjoining the site upon which the new government offices are being erected, and in the center of the most rapidly growing part of the city, is a splendid site of over eighteen acres, recently secured by the American College as the future home of this institution. The college was formerly known as the Pasumalai College, and was located at Pasumalai, three miles from Madura. While the larger part of the work formerly carried on at Pasumalai still remains there, the college proper three years ago was moved to Madura and temporarily accommodated in the high school building.

Through the generosity of one of New York's prominent citizens, $32,000 was secured in 1905 for the purchase of a site and erection of buildings. The site has now been secured, the buildings begun, and on the 21st of November of last year His Excellency, Sir Arthur Lawley, governor of the Madras Presidency, in the presence of

LAYING OF CORNER STONE OF THE AMERICAN COLLEGE, MADURA

a large and representative company of English officials, American missionaries, and Indian gentlemen, laid the corner stone of the new building. The notable address which His Excellency made on this occasion follows: —

"*Ladies and Gentlemen:* —

"I feel that it is well for me today to be here. When I tell you that my wife was born in New York, and in the veins of my children runs the blood of good American citizens, you will not be surprised to hear me say that when America or American people are mentioned in my presence I do not think of them as a strange land and a strange people, but as a kindred branch of the great Anglo-Saxon race. So when in this vast mission field of India I find the English and the Americans, I do not think of them as strange and separate entities. I think of them rather as members of one family setting out to the dark corners of the earth, bearing the same torch of civilization and progress, speaking by the same lips and from the same hearts the same truths of Christian hope and Christian faith, and teaching by their lives the same lessons of Christian love. So, sir, I can assure you that I feel it is well for me to be here today standing on this platform under the shade of two flags, and to be associated, in however slight a way, with the splendid work of the American Madura Mission. (Cheers.)

"Ladies and gentlemen, time would not allow of my recounting to you the work which that mission has done for the last seven decades, nor of my reciting to you the many instances of heroic self-devotion with which the men and women of that mission have given of their best. They have given of their money, but they have given more than that; they have given of themselves, of their lives, for the moral and the intellectual upraising of the ignorant, the sad, the suffering, and the sorrowful in this country. (Cheers.) I say to you that by their fruits you shall know them. In this great and crowded city of yours, in Madura, away in distant villages, away out in the jungles, churches, seminaries, hospitals, and schools, there they stand, noble structures in abundance, giving a visible token of the mission's work; and within the walls of those structures, and yea, without the walls also, move men and

women of the mission to and fro among the people, patiently and strenuously giving the noblest exposition possible of the lessons which they teach, giving the best practical effect to the splendid ideals by which they are prompted.

"And so, sir, I hail with satisfaction the opportunity which you have been good enough to give me today of saying, as the head of the government in this presidency, how highly I appreciate the value of your splendid work done so ardently and earnestly. I hope that the work may grow and prosper. I hope that here upon this height may grow an institution worthy of the objects with which it has been taken in hand, worthy of those who made it possible to come to achievement, worthy of the sons of that great Anglo-Saxon nation who have shown themselves so well able to carry over the Western seas, right up to the farthest corners of the earth, the best and the noblest traditions of the race from which they sprang. That God may prosper them in their work is my most deep and earnest prayer." (Cheers.)

His Excellency then walked to the spot where the ceremony was to be performed, and here, with a silver trowel presented to him as a memento of the occasion by the mission authorities, he applied the mortar and declared the stone well and truly laid.

India today is feeling the thrill of that new spirit which is stirring all the Orient. Impending economic, social, political, and religious changes demand more comprehensive and thoroughgoing work in the educational institutions of the empire.

Along with the effort to secure a better location, buildings, and equipment for the college in Madura, an effort is now being made in America to secure an endowment such as will put the institution in a position to meet the increasing demands which the new spirit and new conditions in India are making upon it. The Prudential Committee has approved an immediate effort to raise an endowment of $300,000 for this purpose. A fine board of trustees has been organized in New York City, and a strong effort is being made to secure this endowment. Success in this effort will mean very much for the future of South India.

Is there not some one ready to start the New Year with a pledge to give $100,000 for this purpose, provided the total amount can be raised by the end of the year? Or is there not some one who will be willing to provide the funds for a library, or for a much needed science building?

Any communication with reference to this matter will be gladly received at the office of the college, Room 818, 105 East 22d Street, New York City.

FROM LORD CURZON, EX-VICEROY OF INDIA, TO PRESIDENT ZUMBRO

CHICAGO, U. S. A., December 1, 1906.

MY DEAR SIR: —

Your letter has followed me to this place, and I have pleasure in answering it before I leave. I remember hearing of your college while at Madura, and I was sorry to be unable to pay you a visit. While in India I was greatly impressed with the excellent, devoted, and self-sacrificing work that was being spontaneously undertaken by American educational and missionary institutions, and I regard them as a valuable adjunct to the forces of government in aiming at the moral and intellectual development of the people. I wish you every success in the effort that you are now making to secure an endowment which you can dedicate more particularly to the task of scientific and industrial education in Southern India.

It is important to teach them, but it is still more important to give them the practical training which will make them useful citizens and wage-earners in the community, and will thereby widen the economic basis of the Indian organization. This is a Christian purpose, for anything that makes for the uplifting and invigoration of the Indian people is of the spirit of Christianity.

I am, dear sir, yours very faithfully,

CURZON.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE FOURTH MONTH

THE statement of receipts for December is not exhilarating; neither is it depressing. On the whole the showing brings encouragement. Gifts from churches and individuals are below those of December, 1905, by only $825, and last year there was the impetus of the Haystack campaign. For the four months of the new year the gifts from churches and individuals show but little shrinkage. The Woman's Boards will doubtless make up their deficiency. The decline of gifts from Sunday schools and Christian Endeavor Societies is disappointing and disturbing; we hope that tide will turn.

As was said last month, the situation is grave. We are not much behind last year now, but last year there was unprecedented giving toward the close of the campaign. Such a spurt can hardly be expected again this year; we must rely upon a steady pull. Will not all who read these lines give us a hand on the ropes, and at once?

THE FINANCIAL STATEMENT

RECEIVED IN DECEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1905	$31,888.49	$17,979.92	$3,315.38	$4,068.53	$5,017.15	$682.00	$62,951.47
1906	31,063.14	15,764.96	1,351.64	3,973.47	6,168.69	1,020.00	59,341.90
Gain					$1,151.54	$338.00	
Loss	$825.35	$2,214.96	$1,963.74	$95.06			$3,609.57

FOR FOUR MONTHS TO DECEMBER 31

1905	$82,181.53	$62,743.97	$8,359.08	$20,210.58	$22,642.43	$5,807.12	$201,944.71
1906	79,715.62	55,553.74	3,821.73	14,464.95	33,112.85	6,283.76	192,952.65
Gain					$10,470.42	$476.64	
Loss	$2,465.91	$7,190.23	$4,537.35	$5,745.63			$8,992.06

HOME DEPARTMENT NOTES

Applications have been received of late from a number of churches desiring to "adopt" missionaries under the Forward Movement plan. The correspondence is in various stages, but the following churches have either agreed to support a missionary or are "hopefully well affected": Broadway Tabernacle, New York; Clinton Avenue, Brooklyn; Mt. Pleasant, Washington, D. C.; Westfield, N. J.; Allston, Mass.; Central, Lynn, Mass.; Plymouth, Burlington, Wis.; Pilgrim, Duluth, Minn. We invite correspondence with other churches. There is no better way of stimulating and sustaining interest than for a church to have its own missionary.

American Board conferences have already been held in Massachusetts, New Hampshire, Vermont, and New York. By the time the *Herald* appears conferences will have been held

also in Wisconsin, Minnesota, Illinois, Ohio, Michigan, and Maine. These gatherings of Corporate Members and workers are proving of great spiritual and practical value. Those who attend are deeply impressed with the importance of this method of cultivating the missionary life of our churches. Moreover, they find these gatherings as delightful as they are helpful, and the verdict is unanimous that those who do not attend lose a glorious treat. Some of the busiest pastors on the Prudential Committee are making long journeys to speak at these conferences, and their comprehensive survey of the work is made the leading feature of the program. This series of meetings will occupy the time of Secretaries Patton and Hicks during most of January and February.

While Secretary Patton is in the West — January 3 to February 16 — conducting conferences, he will also visit colleges and seminaries in the hope of securing candidates for missionary service. The situation has not materially changed since we made our appeal for missionaries in December. The supply does not equal the demand. There is an imperative need this year of not less than seven ordained men for fields where no candidates are in sight. Oberlin will furnish us two men and Andover one, but these we have already placed, in our minds, in case they are approved. Where are the others coming from? We would particularly like to hear from young pastors, under thirty, with no children (or not more than one) — men who are a pronounced success in their present work, but who have caught the vision of a vastly greater work abroad. The call sounds out today louder than ever, "Whom shall I send, and who will go for us?" Are there those who will answer: "Here am I; send me."

PRESIDENT TUCKER ON PRAYER AND WORK

At the conference of American Board workers at Hanover, N. H., December 15 and 16, President Tucker, of Dartmouth, gave a very discriminating and helpful address on the proper proportion between prayer and work. Coming between a season of prayer and an hour devoted to planning a financial campaign for the Board, the address was timely. So much of it was of permanent value, too, that we give an outline of the leading points, regretting exceedingly that we cannot reproduce President Tucker's ideas *verbatim*. After emphasizing the importance of a proper balance between those things we pray for and those we do ourselves, between God-reliance and self-reliance, he said God must make the conditions for the work, since many things in the Christian enterprise are beyond our reach. Thus we should pray for rulers and all in authority, as the apostle exhorts, that their conduct may make for the advancement of the kingdom. We should thank God that there was no partition of China and for John Hay, who was raised up to guard the interests of that great empire.

We should also in prayer lay emphasis upon the enlightenment of the Spirit. So many among us are blind to the significance of world movements. They read the papers dully. Jesus did not change the men in the cities and villages of Galilee, but he changed the view which the disciples had of these men. He made them see through his eyes. We should pray God to raise up men for this work. We need great leadership in our missions. How often the world has suffered for lack of leaders! We should pray God to make great missionaries either by birth or by the process of experience.

Turning to the other side, what may God expect of us? *First*. Support of the missionaries. This is a very difficult thing to handle, because it means so much more than mere giving. Unless we can do a thing to the point of joy in self-sacrifice, we gain very little. We should give to the point of our own satisfaction; then comes joy; below that is drudgery. Throwing in a quarter, all forms of grudging service, are

worse than useless; they are positively dreary. We must avoid the dissatisfaction of being identified with an enterprise in a partial way.

Second. God may expect us to be intelligent as to this work. We should interpret the great events of the kingdom to ourselves so as to interpret them to others. There is a vast difference between the ordinary business view of world events and our view as Christian men; we should make men see our view. We should not only read, but think. We must first make clear to our own mind what this historic monument means. We should not depend upon others thinking upon the missionary enterprise.

Third. We should ask God to humanize ourselves. We are not acting in a brotherly way to those about us. Our work for the heathen is not genuine unless we are human towards those at home. This nation of ours needs a great rehumanizing.

Fourth. We should help those who do this foreign work to do it in the spirit of expectancy, in faith in the coming kingdom of God. We should never allow them to falter for a moment, or let their faith wane because of what happens here. The coming kingdom should inspire us all. We must come out into the breadth of this movement.

AMERICA'S GREATEST FOREIGN ENTERPRISE

We have been looking eagerly for the articles of Mr. William E. Ellis, who has been sent out by the Philadelphia Press to investigate foreign missions. The first article has recently appeared, and, although introductory in nature, is a valuable setting forth of the vastness of the enterprise and the motive underlying the work.

Foreign missions are our biggest single enterprise abroad, costing us last year nearly six million dollars. Missionaries do not get rich, the salaries of single men being not more than $700, of single women still less, and of married men $1,000 to $1,200. Mr. Ellis shows also that the average cost of administration of eight leading societies is only eight per cent, and answers well the common criticism of travelers.

THE ANDOVER RESOLUTIONS

At the American Board Conference, held at Andover in December, a committee drew up a set of resolutions embodying an excellent statement of the situation before the Board and of what it demands of the churches. We shall use these resolutions in the conferences to follow, but we give some extracts which we trust our workers may read and act upon, with such local adaptations as may seem best: —

"We reaffirm with emphasis the importance in every church of a system of giving which shall make sure from every church, without any exception, an annual contribution, comprising a gift from every member to each of our seven denominational objects. We urge the adoption of this rule, even though a member's gift may be no more than a cent for each object, or seven cents a year. *Save the principle.* And we, therefore, heartily indorse the present twofold object of the new campaign, inaugurated at this meeting, not only to induce churches hitherto not contributing to do so, but to secure gifts from noncontributing members of churches now contributing.

"We approve and recommend the plan of apportionment recommended by the advisory committee of the National Council. We see in it the likelihood of greatly increased receipts for all societies.

"We urge upon pastors and special committees a more considerate effort to increase missionary information, and to this end to get the literature of the Board more largely into the hands of the people.

"We suggest that within well-defined districts, having ten or more churches, there be careful organization for thorough work — pastors exchanging with each other, and zealous laymen aiding in their own and other churches, that

every church and church attendant may be electrified into love for this special and vital work of the Master."

TOPICS FOR MISSIONARY PRAYER MEETINGS

We have asked Mr. Charles H. Baker, a layman of Montclair, N. J., and an earnest student of missions, to prepare six topics for missionary prayer meetings. The subject chosen is India, so that our churches may be studying the same country as the mission study classes of the Young People's Missionary Movement, and so that these young people can contribute some of their information to the midweek service. We shall print one topic a month. The program suggested for a single meeting may seem long, but if each person taking part uses only five minutes the entire program can be finished in forty-five minutes. The merest outline under each topic is desired. Let each person taking part remember that every minute he takes beyond five helps to injure the meeting. The pastor should announce that he will "call time" on the speakers. This will help make a lively meeting. For references on India use Bishop Thoburn's "Christian Conquest of India" (the mission study text-book) and "Congregationalists and the Christian Conquest of India," by Miss Abbott (the January number of the Envelope Series).

Each program includes general news items from all over the field. These should be given by one person and be very brief — mere headlines, as it were. *Insist on brevity* all through the meeting. Each program closes with prayer. If you begin without unnecessary preliminaries there should be ten or fifteen minutes at the close for brief, earnest prayer.

GENERAL SUBJECT FOR THE YEAR: INDIA

Topic for February: THE LAND

(*a*) Size — actual and relative. (*b*) Notable physical features — rivers, mountains, harbors. (*c*) Topography — influence on character. (*d*) Climate — seasons. (*e*) Impose India on map of Western Hemisphere so as to give a relative idea of locations and distances. (*f*) Reading — Kipling's "City of Dreadful Night." (*g*) Location and general features of American Board's three missions. (*h*) News items. (*i*) Prayer.

A SUGGESTION AS TO PRAYER

The retiring Secretary of the Treasury, Leslie M. Shaw, in speaking at a recent banquet in Washington, said, "We who pray should ask God to save us from increased prosperity; we have all we can stand." This remark has caused a good deal of comment, mostly unfavorable, we are glad to say. What we need to pray for is grace to use our prosperity in the way which God desires. Prosperity is God's gift, and it only can become a curse when we use it selfishly. It is a time for each prosperous person among us to ask: For what purpose does God give me this increase in worldly goods? Is it that I may spend it in selfish gratification, or in forwarding God's great enterprises in the world? It is for us as a nation to ask if there is any connection between the opening of the world to the gospel and the wonderful prosperity of America. What is God's purpose in all this? During the month of February suppose those of us who belong to the Prayer Union of the American Board, with all others who remember the world in prayer, make it the burden of our petitions that the prosperity of America may not be diminished but rather consecrated to divine ends.

We ask special prayers for the obtaining of a man for Bitlis, Turkey. The situation there is critical, and we have exhausted every measure for securing the needed worker. The Day of Prayer for Students is at hand; it is the favorable time to pray for volunteers.

Special topics for prayer abroad: For the lands where a new religious interest is now manifest, notably Japan and India (see Letters from the Missions); for the lands where there is interference with our missionary work, notably South Africa and West Central Africa (see Editorial Notes).

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

THE ARUPPUKOTTAI STATION

BY REV. JOHN S. CHANDLER

REV. JAMES C. PERKINS
Correspondent

THE Aruppukottai station of the Madura Mission, whose budget for general work is now being subscribed by Christian Endeavor Societies and Sunday schools under the Station Plan, occupies a flat plain forty miles long from north to south and twenty miles wide from east to west. Much of this plain has a rich, black, clayey soil, called cotton soil, because cotton is the chief crop raised on it. In the dry season the earth is full of cracks, and in the rainy season it is so sticky that cart wheels increase in size like snowballs, and clog up so as to be unable to proceed. Once a missionary whose carriage was stuck in this mud had a couple of natives lift him and his camera off to one side, and there photographed the carriage with its enormous wheels to show the difficulties of travel under such circumstances. As the made roads are few, traveling in the rainy season has to be done largely on foot.

But the rainy season does not last more than two or three months, and for the rest of the year the streams are dry beds of sand, and the artificial lakes (tanks) are dry and utilized as gardens of cucumbers and melons. Near the seacoast on the south the surface is covered with deep sand, which is most difficult for traveling in all seasons. Two miles an hour is schedule time for that region. It is where palmyra palms abound, and the people of the region eat the fruit of this palm, make drinks and sugar from its sap, build their huts of the trunks and roof them with its leaves, make cord of its fiber, baskets, buckets, clothing, etc., of its leaves, and when they become Christians worship in a palmyra church of their own construction.

Formerly the headquarters of the station were at Mandapasalai, a village of 3,000 people near its center; now they are at Aruppukottai, a town of more than 23,000 people near the northwestern boundary of the station. At the headquarters are the residence of the missionary, the boarding schools for boys and girls, a Hindu girls' school, and a force of Bible-women to teach Hindu women in their homes.

Recently a Hindu gentleman living near Mandapasalai has given up worshiping idols, though he has not become a Christian. In his youth he used to worship the elephant-headed god and that god's brother who rides on a peacock, and in order to worship them he would wander around to all the temples where their idols were to be found. For some reason or other, we do not know what, he has given up going to temples and no longer worships idols. But instead of that he has set apart an inner room in his own house, where he has built a low platform and placed on the platform a large chair. This chair he covers with wreaths of flowers, and daily takes his seat on the floor in front of it for spiritual meditation and prayer. When asked the purpose of having the chair,

he says that God, whom he worships, comes to him at times, and that then he must have the chair for the sake of courtesy, that God may have a seat. The chair is considered sacred, and no one else can sit in it. This man also brings little offerings from time to time and places them before the chair, and on special days makes special prayers and feeds the poor.

Let us pray that this devout soul may be opened to receive "the true light, even the light which lighteth every man coming into the world."

THE DENOMINATIONAL ORGANIZATION IN RELATION TO YOUNG PEOPLE AND MISSIONS

(Concluded)

IV. On a Few Other Methods Whereby Conferences and Associations May Promote Missionary Interest among the Young

In many states where Congregational churches exist in considerable numbers there are state missionary committees, some organized on the basis of conference or association representation, others composed of five or seven ministers and laymen chosen without particular reference to even geographical distribution over the state. In some states this committee has attempted definite lines of work on behalf of the churches, but in very few have the plans been directed toward the young people of the Sunday schools and Endeavor Societies, and other young people's organizations, with a view to their encouragement and enlistment by agencies adapted to their needs. Experience of two or three of such state missionary committees, however, has demonstrated that direct cultivation of the young can be carried on effectively throughout an entire state, and that, when the committees have been formed with the purpose of including a few members specially qualified for leadership of the young, substantial advances in giving, organization of mission study and acquirement of a knowledge of denominational missionary work have been made.

The existence of such a committee in every state, conference, and association is not only possible, but essential. The introduction of the apportionment plan requires it. But beyond this demand for it lies the fundamental need of the young and the leaders of the young for association with the ministers in planning and executing the missionary obligations of the Sunday schools and young people's organizations. Through such a committee attention can be given to the missionary needs and activities of the young in state and local meetings of churches. The same committees may, furthermore, plan a series of denominational young people's meetings, not for one church, but for several at a time, towns or cities being chosen with due regard to distances to be traveled and modes of transportation. During the last few months several summer conference delegates have utilized this method with great success; and the universal comment is, "How good it is to have Congregational young people meeting together for deliberate study of our denominational missionary history and present missionary work and obligations!" Such groups usually average about seven churches in number in sections where the distances are small, but the same success will follow if only two or three or if twenty churches unite.

A practical program for such an institute lasting over an afternoon and evening might consist of an opening half hour of prayer, a discussion of mission study, a model mission study class, and a discussion of missions in the Sunday school, to be followed by lunch; and then an evening session composed of a discussion of giving and

a stereopticon or other address, closing by nine o'clock to permit those attending to return home the same night. Where delegates need to remain over night the entertaining church can usually provide such entertainment without cost.

Sunday school and Christian Endeavor conventions provide frequent and favorable opportunity for work by Congregational committees. When denominational meetings are arranged these can be utilized by advance arrangement. When no such provision is afforded much can be accomplished by private group interviews or personal conversation. The ministerial associations give, perhaps, the best opportunity for enlisting the ministers, as do associations of Sunday school superintendents to reach these important officers of the church. Nor should the stereopticon and the missionary exhibit be overlooked in enumerating the means of enlisting the co-operation of thoughtful and resourceful leaders and workers.

Before attempting a campaign throughout a state, conference, or smaller group of churches, the committee in question should study their field. Such information as the number of churches, Sunday schools, and young people's societies within the group should be gathered. The names and addresses of pastors, superintendents, and missionary chairmen should be listed. In addition the names of specially able missionary leaders should be secured, and these should be enlisted in the campaign. The location of existing mission study classes and the churches having such missionary equipment as maps and missionary libraries should be ascertained. The membership of the societies and schools and the methods of giving, as well as the approximate amounts, should be known in general, though much of this information will be gathered as the campaign progresses. Such a study should include the missionary work and needs of other organizations of children, young men and young women, with whose leaders the committee may properly plan to co-operate. Specially desirable is it that the numbers and needs of young people outside the religious organizations but members of Christian families be investigated, for among them are many for whose leadership the kingdom tarries in its coming to the world. In short, such a study is for the purpose of furnishing the committee with facts to guide them in their endeavors. Pains should always be taken to plan with the full co-operation of pastors and other appointed leaders, and with a view to strengthening the organized life of the local churches in accordance with the demands of local conditions. In like manner plans should be formed enabling the committee to work in conjunction with existing agencies, such as city or county unions of young people's societies.

Our young people need a denominational missionary literature adapted to reading and study. What exists already should be displayed to them and its use urged upon them. They need to hear frequently the appeal to enter the Christian ministry and missionary service. Such appeals can and should be made by their local leaders, for the secretaries and other representatives of the mission boards cannot visit more than a very few churches each year. They also need regular and frequent contact with the leaders who are guiding denominational missionary affairs in state and conference. Moreover, they need the spiritual refreshment secured only through the choice of objectives directing attention away from themselves to others, particularly those for whose religious training they have become responsible, in company with their elders, by virtue of their connection with Congregational churches.

Some of the difficulties attending the work of such a committee center in *small* objectives, a distrust or ignorance of the ability of our young people, and the conservatism of the churches with regard to co-operative measures. Has not the time come to accept denominational responsibilities, not single-

handed, but by co-operation and union? And has not the time come to give serious and continued attention to the present training of our young people in the affairs of their own churches, as they have not been trained in the past? The young people are ready to be led. There are many indications that those who direct denominational activities among the associations and conferences are beginning to recognize and use this great opportunity.

A SUGGESTION FOR SUNDAY SCHOOLS

THE cut reproduced herewith was recently used by the Sunday school of the South Church, Worcester, Mass., on the face of their subscription envelopes in which the scholars contributed toward the support of their own missionary. The church itself supports Mr. and Mrs. Olds, missionaries in Niigata, Japan. That portion of the missionary salary added for a child was assumed by the school, and this unique, beautiful, and effective method was originated by the officers of the school, by which nearly the entire amount was contributed on Christmas Sunday. By courtesy of the South Church Sunday School this suggestion is passed on to other enterprising schools as a means of enlisting children and young people, as well as those who are older, in missions, a very important part of which centers about babies in the homes of the missionaries.

Another good idea worthy of general use is sent in by the chairman of the church missionary committee in the First Congregational Church of Oak Park, Ill. This leader requested the Station Plan department to furnish her with the report letters collected quarterly from several stations, to be bound and circulated for private reading as a means of keeping the church informed on current affairs in the missions. It is needless to say that the letters were sent. If every church had such a guide "on the trail" in search of information the dense darkness of ignorance would be lifted as a cloud from the mind and heart of many a person capable of doing great things for our missions.

FOREIGN DEPARTMENT

THE AWAKENING IN JOSHU

By Rev. HILTON PEDLEY, of Maebashi, Japan

The *Missionary Herald* of last September contained a letter from Mr. Pedley describing the province of Joshu and the remarkable awakening in the church at Maebashi, its capital. The letter which follows continues the good story. — The Editor.

THE spirit of revival has been with us since the beginning of the year; it became more completely organized after the hot weather had passed, Takasaki and Maebashi being the centers of influence.

(1) The work in Takasaki was planned at the spring meeting of the Eastern Association, and was undertaken by that body. For six days, beginning October 2, nightly gatherings were held under the leadership of Rev. Mr. Kozaki, of Tokyo. At first the church members were a little indifferent on account of some fancied private grievances, but as the interest increased from day to day all took hold with a will. The local pastors joined in the effort, many homes were visited, inquiry meetings were opened, and on Sunday, the closing day, eight were admitted into church fellowship, while nearly thirty more were enrolled as coming under regular instruction.

The influence of the Takasaki revival was contagious, warming up Annaka — Neesima's birthplace — and its neighbor, Haraichi. Three days of meetings were organized in each place, and to those of us who had been accustomed to be greeted by audiences of from twenty-five to thirty it was a genuine surprise to see nearly two hundred people present each evening, and this in spite of almost unceasing rain. One unusual sight was that of a principal of a middle school holding up his hand with several others in response to an appeal for decision. About thirty inquirers in each place were enrolled.

(2) The second evangelistic work began in Maebashi on November 1 and continued for eleven days. Earnest prayer, both public and private, had created the atmosphere in which revivals thrive, so that when Rev. Mr. Tsumashima, of Tokyo, took charge on the evening of the 1st there was the expectation of great things in the hearts of the more than one hundred people present. The real campaign began with a citizens' meeting in a

THE PROVINCE OF JOSHU

large hall near the church. Five hundred gathered in the middle of the afternoon to listen with deepest interest to addresses by Mr. Tsumashima and by S. Shimada, of the Tokyo *Mainichi*.

After the meeting over fifty sat down to a dinner in honor of the two speakers. At that dinner Mr. Shimada surprised us all with a sermonette under two heads: (*a*) this dinner a model in that wine and dancing girls are absent; (*b*) also a model in that it began with the asking of God's blessing, which means a fine aid to digestion.

The educational meeting next day saw the church packed with 350 people, some of whom had come many miles. Matsumura, the author, and Ebina, the preacher, made a powerful impression by their history of the changed attitude in educational circles towards Christianity, and by their insistence upon religious conviction as the vital force in teaching the young. The church was again crowded two days later, when Mr. Matsumura and Rev. Mr. Kozaki, ex-president of the Doshisha, spoke words of inspiration to the students of the middle and normal schools. Messrs. Matsumura and Tsumashima also spoke in both of the above schools by invitation and with great acceptance.

The big meeting of all was in the interest of social purity. A movement is on foot to re-establish licensed prostitution in this province, which has been free from that blight for a couple of decades. So the biggest hall in the city was secured; no pains were spared in advertising; Murphy, of Nagoya, the champion of the rights of unfortunate women, and Shimada, the leading orator of the day, promised to speak; in short, everything that could be done to make a success of the meeting was done. Even so, we were all surprised beyond measure at the crowd which filled the building and overflowed into the verandas and yard; it was estimated that 1,300 people were present.

The two speakers rose to the occasion and poured out such a stream of facts and arguments that those who came to scoff remained to listen. At the close it was felt that a great blow for righteousness had been struck.

Another special meeting was for women, over two hundred of whom were present to listen to Mrs. Kozaki's experiences during her visit to America, and to Mr. Matsumura's witty but exceedingly sane remarks on woman's place in the social life.

In addition to the above special meetings regular preaching services continued daily, and by the evening of the 10th it was announced that 120 inquirers had come forward. The following day was the crowning one. At the regular Sunday morning service 213 were present, and of these fifty were accepted candidates for baptism, twenty-five of either sex. It was a great day and a great sight, such as we had not seen before in Maebashi. Mr. Tsumashima stirred us with a sermon on the final triumph (John 17), and then came the solemn ordinances of baptism and communion, in the latter of which nearly two hundred joined.

A glance at the fifty candidates may be interesting. Fourteen were girls from the Christian school; one was the wife of Maebashi's leading lawyer; another was a lawyer who had been wavering for seventeen years; another was the nurse of the writer's children, a woman of pure gold, who accepted Christ without persuasion on our part because she decided it was the right thing to do. Then there were middle and normal school students, a teacher, several wives of working men, etc.; in all, a company representative of the universality of Christ's kingdom. Joy was in every heart, and in true Japanese fashion we celebrated by an afternoon sociable and the photographing of all present.

The speakers from Tokyo made their home with the writer, and precious was the friendship enjoyed. Distinctions of native and foreign disappeared as we talked, laughed, and prayed together; all were mightily refreshed and uplifted, in spite of the late nights and early morning hours. Pastor Tsumashima in his farewell remarks claimed

to have received more than he gave, and said he was going back to his own church with a new resolve to devote himself unreservedly to Christ and his cause.

"Behold how great a matter a little fire kindleth!" Agatsuma Church in the north has made out its program for a week's campaign next month. Numata is expecting to do a similar thing in January. Sano has begun a like movement, and in Tujioka several days have been spent in continuous services. Truly the time is come for a great work, and happy are we to be in the midst of it.

The Presbyterians, too, in this province have been pressing evangelism. The writer had the pleasure of preaching in two of their churches, and saw the same signs of interest as were apparent in the Kumi-ai work. In their four centers about seventy people have been quickened into desire for a new life, and a good number of baptisms have resulted.

It is in an atmosphere such as this that the spirit of union flourishes. Let it be permanent, and the Church of Christ will soon grow big enough to house all its members now scattered abroad in so many different communities.

And now for the snapper at the end. As we wrote before, so we write again —Maebashi church needs a new house of worship and parsonage. The cost will be well up to $2,500, and such a sum is, humanly speaking, beyond the resources of the present membership. May some good friends of our work see these lines and lend us a helping hand!

JOTTINGS FROM JAPAN

FROM OUR MISSION

A THEOLOGICAL student has begun selling Bibles, or portions, from house to house in the city of Kyoto, and in his first effort he made sales in seven of the ten houses visited.

There are now seventy-one Kumi-ai (Congregational) churches which are either self-supporting or are aided by the Japanese Home Missionary Society, without further claim upon the American Board mission.

The Doshisha theological department has an entering class this year of over twenty and a total enrollment of about forty-five students; this is a larger number than the school has had for twelve or fifteen years, and is one result of a quickened spiritual interest in the churches.

Rev. Dr. J. D. Davis was asked to speak on the emperor's birthday, November 3, to members of the Young Men's Christian Association of the higher technical school of Kyoto. About fifty were present. He has also spoken to the Young Men's Christian Association of the medical school of the same city. About seventy of its 400 students were present at the meeting, held in one of the largest recitation rooms of the school.

The forces at the Sapporo station have been divided, Rev. Samuel C. Bartlett and his family going to the bustling city of Otaru, twenty miles from Sapporo, where a regular Western land boom is in process. (The Japanese and Russian Saghalien Boundary Commission met in this city November 13.) Daily street preaching was held during August, and met with respectful and attentive hearing; now Christian work in that city is progressing with new zest.

The Prefectural Evangelistic Association organized at Okayama in the spring selected Tsuyama for its opening campaign this fall. The recent meetings there (see Letters from the Missions) resulted in a deeper consecration on the part of Pastor Abe, of Okayama, the leader of the movement, and other

GOSPEL TENT, SOUTH PARK, SAPPORO

Near main entrance of the Industrial Exposition, September 10–30, 1906, where successful evangelistic services were held daily, six churches uniting

workers, such as can be called without cant Pentecostal. There are 200 inquirers in thirty different houses of Tsuyama, and the fire is spreading throughout the prefecture.

At the last annual meeting of the Kumi-ai churches in Kobe it was voted to double the budget for home and foreign mission work; overtures were received from the Indian Presbyterian churches for organic union with the Kumi-ai churches, which union would make a powerful church of 30,000 members, independent of all foreign direction; a few deacons subscribed 1,000 yen ($500) to give two weeks of lectures as an inspiration from the capital to evangelists from the interior; the first Woman's Board for Home and Foreign Missions was formed.

IN GENERAL

About one hundred Chinese students in Tokyo declared for Christ after an earnest address by Dr. Howard Agnew Johnson.

The American Bible Society reports that it distributed among soldiers, sailors, and prisoners, from the beginning of the war to December 31, 1905, 773 Bibles, 17,613 Testaments, 311,450 Gospels and portions, 213,701 tracts; publications amounting in value to $2,684.

The Okayama Orphanage, with its 1,200 children, has no chapel except the school yard, and having used up extra gifts received in the spring is facing debt, or at least a desperate financial situation.

The reports from all the Christian missions in Japan for last year indicate a total of 48,000 communicants, or full members, with 5,099 adult baptisms during the year. Hardly one of the reports fails to note the increase of the benevolences of the Japanese Christians.

Mention is made in these reports of men and women who elude the statisticians because they make no public profession of Christ, but who, in towns where no Christian work is yet done, are exerting a Christian influence, by which they mold the public sentiment of the locality in the direction of Chris-

tian ethics, and are serving as pioneers of the Christian army.

Church union is making rapid strides. Two Baptist bodies are practically united, and it is thought that the Methodist Protestants and the United Brethren will soon unite with the Kumi-ai churches, as the parent bodies in the United States are planning to do. All the Episcopal bodies have united, and the union of all branches of the Methodists is now an assured fact and will be consummated in May at a general conference in Tokyo.

A student in the Imperial University at Tokyo was sick in the university hospital; he was cared for by a Christian nurse, and she was so patient, kind, and helpful that the young man's father was much impressed and began to listen to the teaching of Christianity and to study it. Afterward he returned to his home in a distant city; now he and all the members of his family have become Christians, and the work is spreading from this new center.

The first public meeting of the Japan Peace Society was held in Tokyo, November 24. Addresses were made by Hon. S. Ebara, M.P., the society's president, the chief judge of the Tokyo court, and two professors of the Imperial University. Congratulatory letters were read from some of Japan's most distinguished men, and a fraternal letter was sent to the American Peace Society, with this special message: "We express the hope that the present problem of the Japanese school children in San Francisco may be settled according to the principles of peace. To this end we trust that your society will use its influence."

There is a widespread belief that the war has revived religious faith in many hearts and has checked a decline of faith in many others. This revived faith can hardly be called Christian in the case of any large number of prominent men; but a few high officers in the army and navy and in the civil service are members of Christian churches; a few others are closely allied to the Christian community, and give liberally for distinctively Christian objects. Such men are understood to stand as representatives of Christian sentiment; their number increases every year, and their influence upon the sentiment of the nation is very strong.

LETTERS FROM THE MISSIONS

AUSTRIAN MISSION

IN BOHEMIA

FROM Rev. J. S. Porter, of Prague, we have the following letter: —

"Our young people in one church have begun a systematic plan of inviting the whole city to the services. Street after street and house after house are visited and an invitation card left at each door. As the city has upwards of 60,000 inhabitants this handful of young men have no small task before them. The results are already apparent.

"In Zizkov, a suburb of Prague, the hall is crowded to suffocation continually; 200 people are present where there is room for but 100. Drs. Creegan and Hitchcock were surprised at the numbers; they saw the urgent need of a new building there. It is ruinous to health, especially for the preacher, to try to proclaim the gospel in such an air. One of our best preachers labors there, and it does seem such a pity, where so many preach to empty pews, that he should be embarrassed by the lack of a suitable hall.

"Two of the neighbors who had serious objections to the building of the new hall in Prague have nulled the appeals they have made against it. Now the work can be begun as soon

as the weather will permit. They could have delayed the work two years by continuous appeals, which would have made us great expense as well as loss of time.

"Now comes the news of the conversion in Eastern Bohemia of a teacher drawn into the services through Esperanto."

WEST CENTRAL AFRICAN MISSION

A NEW OUTSTATION

REV. W. E. FAY, of Bailundu, reports his visit to a new outstation: —

"At Olunji, where as yet we have only a man and his wife as helpers, we hope later to send another family. It is a good situation, near a large group of villages, and offers a fine opening, where we hope soon for a good school, which will be a feeder for both church and school at the station. In Bailundu our idea is to form as many of these outstations as possible. From the outset they are practically self-supporting; the church gives a little help the first year until they have had time to begin fields, and then they can support themselves. We have now five such places and several villages calling for teachers."

SOUTH AFRICAN MISSION

RHODESIAN BRANCH

A HELPER GONE

DR. G. A. WILDER writes of the loss which the mission has sustained through the recent death of a loyal native helper, Henry Mbesa. He was a graduate of our Amanzimtoti school, and came up to this mission in 1893; after a time he returned to Natal for a theological course that he might have greater knowledge of the Bible to fit him to work as a teacher. His friends urged him to stay there, and he was called to a pastorless church, but he replied: "No, I must return to Gazaland. The Lord has called me there, and I must go."

"Henry was engaged in the evangelistic work, and his time was spent in holding daily prayers in the kraals in the vicinity of his home and in touring, with Thomas Cele, the regions lying round about. Last September we accompanied them on a trip across the Sabi. (See *Missionary Herald* for January.) On these journeys Henry was most cheerful under hardships, tactful in uniting the people, and zealous in urging the claims of his Master.

"He had a loud, penetrating voice,

DR. LAWRENCE'S PLACE, CHIKORE, WHERE HENRY MBESA DIED

with which he commanded instant attention both when preaching and singing. I almost envied him his voice, and used to think if I had such a voice how easily I could hold the attention of American audiences.

"When entering a village Mbesa would strike up a gospel hymn — 'Jesus is calling you.' We would all join in making a joyful noise unto the Lord, until even the goats and chickens would stop their feeding and stare at us, and the women and children would gather about to listen. And Mbesa would sing on into the night until he had the whole kraal of rank heathen lustily joining in the chorus. And at early dawn our little caravan would leave the village, marching to the music of Henry's reverberating voice.

"His influence among the other Zulu helpers was excellent. One of the younger Zulus, whom Mr. Bunker brought up for the Beira work, remarked that he always got satisfaction when he took a difficult passage of Scripture to Mbesa.

"Sunday before his death many of the Chikore church members went to see him at Dr. Lawrence's place, where he was living, and they will never forget his words to them: 'Don't sorrow for me if I do not live, for how can I inherit eternal life if I do not die?' At another time, not long since, he said he hoped the Lord would let him die here, to be buried among this people. 'Jesus died for them, and I am ready to die for them too.' And now the Christians are saying that Christ's death has a significance to them of which they had not thought before."

ZULU BRANCH

A HARD TRIAL

DR. J. B. MCCORD reports a great disappointment to himself and the mission in that their plans for a hospital have been defeated, an injunction having been served on their building on the ground that a hospital for natives would be a public nuisance. The case was carried to the supreme court and decided against them. Dr. McCord's temper in the event is worthy of a Christian and a hero: —

"It is idle to speculate on the whys and wherefores or to find fault with the decision of the supreme court. My plans for a hospital have been pretty effectually blocked, and I still feel rather dazed with the blow to my work. I will not try to express my feeling in the matter or comment on the decision. The less said the sooner mended. I am sorry, but there is no use crying over spilt milk, so I am trying to look cheerful and am plodding on in the same old ruts, and mean to try to do all I can for the natives without the many advantages of proper hospital facilities."

NORTH CHINA MISSION

OUTLOOK AT LIN CHING

REV. E. W. ELLIS writes as follows: —

"To us here this is surely the day of opportunity. And we are glad to tell of the victories won and the splendid investment of influence which the money of the Board is making here in Lin Ching. This, the youngest and in some respects the weakest of the stations of the North China Mission, has, as you know, a remarkable record in the great ingatherings of the past two years. The movement has been to us something almost unprecedented.

E. W. ELLIS

"But it is needless to say that this is not without its grave dangers. The unworthy church members who trust to the power of the foreigner are not few. The poor, downtrodden, oppressed villager hopes for future recompense in heaven, and is ardent in the hope that present recompense will be meted out to his oppressor."

FAITHFUL TEACHERS

"The teachers of the Lin Ching field, with four exceptions, could not be called trained men, yet for a dozen years many of them have come and gone, up and down this part of the Shantung plain, expounding the way of life to all who would listen. In Boxer days they fled to places of safety, one going to distant Shansi, others to be hidden by friends, others to the mountains south of the Yellow River or, disguised as merchants, to travel from place to place. I am glad to believe that these veterans are, for the most part, men of Christian integrity and men who have spent these years in the service of the church from a love of the truth. They have during the past two weeks been going to the various outstations which they serve, and I thank God for so earnest a body of men.

"We are praying that the Board will be enabled to grant our appropriations in full this coming year, or else this 'reopened' station will present the sad scene of having the pastor and wife and physician on the ground, and yet the real work still crippled for means to carry it forward."

LOSS AND GAIN AT PANG-CHUANG

REV. C. A. STANLEY, JR., writes of the hard blow that has come in the death of Pastor Chia (see *Missionary Herald* for January): —

C. A. STANLEY, JR.

"His death has created a situation that has made possible and necessary the manifestation of a certain spirit on the part of my Chinese associates such as I have not seen before. In recent meetings with these men there seemed to be a new desire and intense determination to perfect in the next few years the work of all the past. These meetings were sessions of the I Shih Hui, a sort of Congregational Association, only having more power; an organization developed by circumstances and that accomplishes the work to be done — another instance that we are true descendants of that apostolic church which has not a government to which people and circumstances conform, but whose government is developed by circumstances. Something of the spirit of that old church was manifested in these sessions — the sense of real unity, the way men's eyes filled, the ring in their words. I think I never realized so fully that great meetings are not made solely by great men, but by the underlying current which bears them on. Reorganization was the soul of the meeting, as it is of the whole empire just now, though we went about it in a far different spirit from that commonly manifested here."

NEW BUILDINGS

MR. STANLEY also reports the new academy for boys as almost ready for occupancy. There are sixteen new boys in the academy this fall, and this is but a foretaste of the future. The new schoolroom for the girls' school is also available by this time. It will be fairly commodious for a general schoolroom and the old room will be divided and used for recitations.

BEGINNINGS AT HSIKU

REV. C. E. EWING writes that in the division of station work Dr. Stanley is to take the city center, while the country districts fall to his share. Both missionaries are now settled in their homes, and the schools for boys and girls are opened and under way. Mr. Ewing reports some outside work already done. Pei Tsang, the nearest market town, has been visited and partly occupied by native helpers since the summer, and Mr. Ewing hopes for much success there. He goes over, for the present, on market days, *i. e.*, every fifth day. An introductory visit also had been made at I Hsing Fu, another large town about four miles to the northeast of Hsiku. Other villages not so large are still nearer.

"Our new location combines the advantages of city and country. On three sides are villages, the people being more approachable and unconventional than one expects in the city. On the fourth side is what was once a village; but the north suburb of the city has grown out to it, so that we have one long, busy street, unevangelized, on which no chapel is located nor other Christian work being done, two miles from here to our city chapel. Such are our magnificent opportunities.

"Without a chapel, and with only our own house in which to hold meetings, we cannot do all that we should like, but we are trying to do something. As we have no gate yet hung, it is impossible to keep people out if we would; and with fifteen acres of land and almost no one to help, it is next to impossible to hold in bounds the crowds of boys who come. These defects will be remedied soon, and without alienating any of the people, I hope. We are pleased to find that they are not suspicious of us, even the women coming freely to meetings and to call on Mrs. Ewing, and earnestly inviting her to their homes."

BUSY SUNDAYS

MR. EWING recounts the labors of the three Sundays since his residence at Hsiku, the crowds and the demands on time and strength growing with each Sunday: —

"Accordingly on the third Sunday we still increased the number of sittings until we could accommodate more than fifty men, moved out the parlor furniture and replaced it with settees enough for half as many women, and provided mats in case others should need to sit on the floor. The benches were crowded and the mats well used. There were more than eighty men and boys in my study for the meeting, and about half as many women and girls in the parlor and hall. And this time, as before, they kept coming all the afternoon, and some were still here at sunset. On the preceding Sunday we had been obliged to eat our dinner standing, all chairs being occupied by our guests; this time we took warning and omitted dinner. This we were able to do by having breakfast very late (about ten) and supper promptly at six. Most of the time between these two meals we were busy; and by night we were weary in body, our voices tired, but our hearts happy."

A CORDIAL RECEPTION

From a private letter of Mrs. Ewing's we have taken these supplementary facts: —

"On Monday morning one of the chief men of Hsiku (she-goo) called on Charles to bring me an invitation from his wife. I went in the afternoon and was very cordially received. She returned the call in a few days.

"On the second Sunday I think we received 120 at the eleven o'clock service, and others kept going and coming; and it was nearly six o'clock before the last one left, and he decided to be a Christian before going. Li Nai Nai helped me talk to the women, and she hardly stopped from half-past twelve to half-past five. I rested a few times, but we were both very tired, aching all over. After ten hours' sleep and a nap next morning I begin to feel rested.

"We are so delighted at being received in this friendly spirit that we do not want to dampen the ardor, but we shall gradually limit the children at least to special hours; they get too noisy. Charles has the men in his study and the women come into the parlor.

"Many people have bought Christian books from us. No one seems afraid; and it is the best opening I have ever heard of."

JAPAN MISSION

EVANGELISM AT TSUYAMA

REV. S. S. WHITE writes to the *Mission News* concerning the evangelistic campaign at Tsuyama: —

"During the first week a meeting was held every forenoon for the work-

ers themselves, the average attendance being fifteen. The afternoons were spent in visiting the homes of inquirers for Bible teaching. In the evening preaching services were held in different parts of the city, thirteen districts thus having the gospel brought home to them. The workers' meetings were attended with a special blessing upon those who were present, and new consecration on their part to the work.

"This first week was followed by ten days devoted entirely to personal work in the city and evening preaching services in three adjacent villages. Seven of the workers remained for this purpose, and in some thirty-five homes of the city Christian instruction was regularly given, in many cases members of other families in the vicinity coming in. As a result of this campaign there are, including students in the middle school and the girls' high school, about 150 inquirers. This lays an extra but blessed burden upon the few resident workers to follow up all these cases with the proper care."

MICRONESIAN MISSION

NAURU (PLEASANT ISLAND)

MR. P. H. DELAPORTE writes of his anticipated furlough, and in connection therewith discloses the happy relation which exists between the Pacific Phosphate Company, Ltd., and our work on this island: —

"The company has granted us a free passage as far as Honolulu, Japan, or Sydney on one of their steamers. Two gentlemen of the company, Messrs. Pope and Liggins, are helping us very much in our work. Mr. Pope has kindly consented to assume an oversight of the work in general and of my native teachers in particular during my absence. Both gentlemen are members of Congregational churches of Sydney. I shall place my best native couple in charge of the mission station."

The increasing responsibilities of the work of this island appear from the following paragraph of the letter: —

"On November 15, 300 Chinese laborers will arrive, to be followed by 300 more early next year. Thus we have large opportunities for work on Nauru. Wharves and railroads are being built, to the great astonishment of our natives. One hundred of the latter work for the company and have thus an opportunity to earn some money."

Mr. Delaporte's literary labors are unresting, and the speed with which he produces volume after volume of the Scriptures in Nauru is, in view of his limited equipment, fairly amazing. It seems impossible that these well-printed and substantially bound books can be the issue of a mission press in remote Nauru. Mr. Delaporte's modest reference to this work follows: —

"I am very, very busy these days and find but little time to write letters except at nights, as we are trying our best to have the Nauru New Testament printed by January 1. Some days we work until nine P.M. By next Saturday we shall have done more than half of the work. The four Gospels and Acts will be ready by that time. I have taken the responsibility upon me to buy all necessary material to carry on the work, and trust that the Lord will put it in the hearts of the Christian friends at home to assist us financially in this, for Nauru, important work."

THE WIDE FIELD

AFRICA

THE CONGO HORROR

The king of Belgium is reported as affirming to an American newspaper correspondent that there is nothing very wrong on the Congo, nothing more than is incident to life in such barbarous places, and not nearly so much as was common before he ruled the land. But the serious and specific charges of honest men who are giving their lives for the saving of that region are not so jauntily turned aside. And the iniquity still goes on. We quote from a letter of Rev. H. M. Whiteside, of the Congo Balolo Mission, to *Regions Beyond*, as repeated in the *Mission World*:—

"Isekeambi and another old man, with a bullet wound in his back, poured into our ears such a tale of suffering and misery as I had never heard before. Many of their people had been shot, hanged, tortured to death with burning gum copal, and thrashed to death at the torture platform. They were also subjected to all kinds of unspeakable indignities by these sentries. We asked for particulars, which they gave, and it seemed as if they could have continued indefinitely. 'If we would tell you of as many as we know who have been killed recently by these sentries for rubber,' they said, 'night would have fallen.' It was then midday. While they were talking, some one was heard approaching, and immediately the poor creatures glided off into the forest, terror written on their faces. However, the intruders proved to be friends, who by a peculiar whistle brought the others back again. The newcomers only confirmed what we had already heard. They appealed to us for help, an appeal which went to my heart. They did not beg for cloth, or knives, or salt, or ask to barter goods; all they wanted was relief from their intolerable oppressors. All these horrors are perpetrated upon a people in their own country to add to the wealth of the king of the Belgians, who obtained the protectorate by fair promises. The king, having outrageously broken his compact, should be deprived of power by European intervention. These cruelties are a disgrace to the civilized world."

FRANCE

THE MCALL MISSION

In these times of ferment and overturning in France it is cheering to recall the patient work of the McAll Mission. The Thirty-fourth Annual Report of this society has just appeared, and indicates that the enterprise is adapting itself to changing conditions. Concerning the experience of these changes the writer says:—

"It is true that the public we have to do with now is very different from that of thirty years ago. There is neither the religious indifference which characterized then the mass of the working men, nor the general knowledge of Bible facts, on which we could count with their children. People have taken position on the one side or the other; the freethinkers are even more tyrannical than the priest; and children, barely escaped from school, will retail to you maliciously the latest theories of the higher critics."

Of the influence of the boats, which represent one phase of the society's work, we find this record:—

"The experience of our two boats has not been the same. On the Yonne, which we visited eight years ago, we are known and are greeted by such acclamations as: 'There is the Protestant boat! The curtain rises at 8.30!' or: 'Sell me a large print Testament; I have read a great deal of the Bible that I bought before'; or even, 'Since you were last here a service has been held twice a month, and on alternate Sundays we go to another meeting eleven miles off.' Testimonies of this kind are encouraging, and when we can add to the ordinary meeting for evangelization or Bible study special

conversations with the members of some freemasons' lodge, always prejudiced against a chapel, floating or otherwise, we can be sure of deepening the impression already produced.

"The *Bonne Nouvelle*, on the other hand, going through a district hitherto unvisited, excites great curiosity. 'Almost all the inhabitants of Rogny,' writes M. Dautry, 'came to the meetings. One landed proprietor, who did everything she could to keep her people from the boat, only earned for herself general contempt. "There is no sale for newspapers," declared the village stationer; "nobody reads them. The men say they get better at the boat." Everybody talks about the boat, and people come to see it even from great distances.'"

SPAIN

IS IT TO BE PROTESTANTISM OR UNBELIEF?

A correspondent of *Evangelical Christendom* writes of the changes now going on in Spain:—

"Spain today is passing through a politico-religious crisis, of which the end is only too clear unless gospel truth takes the place of superstition. The pity of it is that the dogmas of Christianity are supposed to be the innovations of Rome, and the result is that the nation rapidly moves towards unbelief. To be an educated man is considered synonymous with being an unbeliever. Even in the villages the reaction against Rome is only too visible, as the churches once filled are fast emptying, and the priest is considered a survival of a religion that has lost its vitality and hold on the minds and consciences of men.

"On the other hand, the persecution of the evangelists by the authorities has practically ceased. Indifference, not Christian tolerance, is largely responsible for the altered policy, and the conversion of the queen is thrown in their teeth, with the remark: 'For a crown the queen changed her creed. What is your price?' Progress in Spain has been painfully slow. Many who sympathized with the reformers kept away from the services through fear of friends and acquaintances. They are now becoming bolder and attend, but they need much instruction. The evil to be faced and overcome is no longer the blind, bigoted superstition of the past, but the more terrible evil of unbelief, which is considered a necessary concomitant of progress."

INDIA

TWO ADVANTAGES IN BURMA

A visit to Burma is reflected in the following contribution to the *True News* of Pasumalai:—

"Two things struck us very pleasantly as we studied the people. One was the beautiful freedom and charming assertion of Burmese women. It was a perfect contrast to the cringing mien and excessive, retiring modesty of the Hindu women. Beautiful in her robes of dainty colors, modest but not timid, sensible of her equal rights, she passes everywhere with a smile and charm of perfect freedom.

"In the next place it was a great relief to find an Oriental people free from the trammels of caste. After a long residence in caste-ridden India we were charmed by the free social intercourse and communion of all the people. India may well envy Burma for the glory of her womanhood and her unfettered social life.

"The work of Christian missions among the Karens is wonderful in its power and success. Though ignorant, the Karens are a sturdy people; and under the influence of the missionaries they are rapidly progressing in the arts of civilization and in the blessings of Christianity."

CHINA

FIGHTING OPIUM

The war against opium is being vigorously prosecuted by the Chinese government, as both English and native journals in that empire bear constant witness. Every issue of these papers

makes reference to the new crusade, and public demonstrations are frequent and impressive. In Canton, for example, daily processions were organized by the Chinese lasting some ten days, in which scholars and teachers, together with members of the Christian churches, paraded wearing bands on their hats marked, "Break off Opium Society." To increase the spectacular effect beggars of varying degrees of thinness were engaged to carry placards and to exhibit in its successive stages the ruin worked in the human frame by opium. The Shanghai correspondent of the *London Times* questions whether the use of opium has as yet fallen off markedly. He telegraphs as follows: —

"Missionaries in certain provinces, notably Chekiang, speak hopefully of the anti-opium movement. They believe that its effect is already noticeable in a decrease of consumption, especially among the upper classes. The Customs returns, however, appear to prove that any improvement must be local, for a comparison of the quantities actually taken into consumption during the first nine months of 1905 with those for the same period of 1906 shows that foreign opium increased by 504 piculs, while a considerably larger quantity of the native article was handled by the Maritime Customs. The increase of the Indian drug may be attributed to its reduced price, while the native opium returns doubtless indicate the heavier taxation on the land routes. The figures, however, prevent acceptance of the view that the consumption is at present materially decreasing."

THE FAMINE IN KIANGPEH

The *North China Herald's* report of the situation in the famine-stricken region indicates the extent and seriousness of the disaster: —

"Some idea of the extent of the calamity, which is due to the excessive rains of the summer, resulting in the complete failure of the crops and the destruction of many homesteads, may be gathered from the fact that the committee will probably make an appeal for at least £250,000. Help will be solicited not only from Shanghai, but from Great Britain, America, and the continent of Europe. Even should all the amount asked for be raised, it will only permit of an expenditure equal at most to about sixpence per head of the starving and homeless people. For although the term Kiangpeh is conveniently applied to the distressed district, the famine is felt in large portions of the four provinces of Kiangsu, Anhui, Honan, and Shantung, over a tract estimated at 40,000 square miles in area and in the most thickly populated part of the empire."

THE PORTFOLIO

Where Tracts Are Read

I have been thinking a good deal these days of the ease with which the idols are being dislodged and the temples converted into schools. There was a time when it would have been dangerous for the officials to attempt such profanation of sacred things. Some great change must have come over the minds of the people, and the question is to what this change is to be ascribed. I ascribe it to the missionary teaching that has been going on during the past fifty years, and I have no hesitation in ascribing it in a large measure to the Christian literature that has been sown broadcast on the face of the land. The people's faith in the idols has been greatly undermined, and this will account to a great extent for the things we see today.

Then I have been praying for a great revival of religion in China, and one of the things that encourage me most in prayer is the distribution of Christian literature. Our Scriptures

and tracts are in the homes of the people, and a limited knowledge of the truth is to be met with everywhere. Let a revival break out among the converts, at one of our mission stations, for instance; it would be felt by the heathen all around, and would probably eventuate in large accessions to the church.

From a letter of Rev. Griffith John, D.D., to the Central China Religious Tract Society, of which he is President.

Won through Oranges

Since the United States marines have been here I have felt much exercised in my mind as to whether I should go to the camp for occasional work amongst them. Twelve hundred odd men, and not so much as a chaplain! As you know, I am desperately shy, and work amongst such men is most difficult. However, God opened the way. In my ground I have tens of thousands of sweet oranges, and the temptation was too strong for the men. First of all they came by dozens, breaking over my fence. As soon as they found that the oranges belonged to a white man, they learned better manners, and, finding that I willingly gave permission, came up to the house to ask for it. I showed them my deer, monkey, curios, etc., and they were intensely interested. Since then parties have continually come and pressed me again and again to return the visits. I paid one the other day to Battalion —. Most of the men knew me, came up and shook hands, and introduced me to others. Since then many have been friendly, and we are entering upon the reaping. It would have filled your soul with joy to be at the service tonight — the building full almost to the door, and United States marines scattered everywhere amongst our colored people, in groups of twos and threes, fours and fives. Some had been taking much more than was good for them during the afternoon, but they were reverent and attentive. Some promised to come and see me during the week, and so the very work I trembled about, and yet felt I ought to do, has come naturally under God's blessing, largely through my excessive crop of oranges.

From letter of Rev. S. Moss Loveridge, of Culebra, in "Regions Beyond."

Telegraph Poles Not a Forest

I have slowly waded through the Analects of Confucius, and am now within about three hours of the end. I shall go through them once more, I think, to try to make a little more permanent the path I have trod through the snowdrift, and I don't know why I shall ever want to look at them again. There is considerable admirably high morality in the thing, but its very morality only appears the more shallow for the absence of the smallest spiritual gleam. If you can imagine any one trying to make a beautiful forest out of an excellent assortment of telegraph poles you have an impression of the Analects — upright, clean, impressive, useful — but never a green leaf.

From a missionary in China, writing in "The Spirit of Missions."

A Cured Kurd

A Kurdish patient, Timurbeg by name, went to the American Presbyterian Hospital at Urumia for treatment. He was very ill, and had already visited various other places in the hope of being cured. He stayed with Dr. Cochran two months, and underwent an operation by which pieces of ribs were removed. Timur was a chief, and controlled various villages just over the Persian border. He came to the hospital on a litter, with a retinue, and it seemed as if he might die that night. Instead, he got well and rode home on horseback. He took a great interest in everything he saw at the hospital. He watched surgical operations and visited all the wards, even those for women.

Some time after Timur had returned home the chiefs of his region in Albach-Gawar proposed an assassination of Armenians, in a conclave where Timur was present. He opposed the proposi-

tion on the ground of his experience in hospital, and said that if the other chiefs went on to carry out their plan he should cast in his lot with the Christians and fight the Kurds. Thereupon the plot evaporated. Timur made these points: 1. Their ability to cure at the hospital. 2. The equal care given to the poor, the lowest, and all sorts and conditions of men, as well as to chiefs like himself. 3. The hospital doctor and others there were gentlemen and ladies, and yet they did this lowliest service, as he had seen. Timur is nephew of the man who headed massacres in Dr. Grant's time, 1844.

From "Woman's Work."

Missionaries' Homes Not Luxurious

I have stayed in many missionary houses in the interior in the course of my travels. I only know one which would be called really well furnished, from a middle-class English point of view. In the others everything showed that the housewife was attempting to make a brave show on very moderate expenditure. The food was always simple, though the missionaries did their best to treat me well. It was difficult to see how they could live more simply without affecting their health or power for work.

Mr. F. A. McKenzie, correspondent of "London Daily Mail," in "From Tokyo to Tiflis."

Self-Sacrifice in Uganda

Think of those Baganda evangelists up yonder in famine-stricken Bunyoro, sticking to their work in spite of the gnawing pangs of hunger, and wondering whether dying would be harder than what they were enduring. There was self-sacrifice. And then think of those Baganda evangelists away yonder in Mt. Elgon. . . . They are warned that the country is stirred, and that they go at the risk of their life. Be it so. There is a work to be done ere the setting of the sun. A message — from their Lord — has to be delivered. Then the tidings come that they have reached their destination, and now some fifty or sixty souls are gathered in an inclosure beneath the open vault of heaven, and they are waiting, silent, when there is a calling without, an unsuspected gate is opened, there is a rush of a horde of savages, and in a few minutes spear and ax have done their bloody work, and there is but one soul left to tell the tale.

And once again think of that woman teacher up in Ngogwe. She has heard that the sleeping sickness has broken out in the islands of the lake, and that the people are dying there in large numbers, with no one to teach them the way of salvation. She volunteers to go. She is told that she goes at the risk of her life; infection means death. She says, "I know it, but they know not the Lord Jesus Christ, and I know him, and I will go to tell them about him." She went, and she was blessed to many, many souls, and then she was sent back infected with the sleeping sickness. I think I see her now lying upon that narrow bed in Namirembe Hospital, a dying woman. As I gazed upon that wasted form, upon which the fatal slumber had settled, and whilst I thanked God for her life and death — a noble example — I could not but ask myself, Where, in the whole range of the church's history, will you find a nobler instance of self-denial and self-sacrifice?

The Right Rev. Bishop Tucker, of Uganda.

Schoolboy Heroes in China

The 15th day of August was the birthday of the Emperor Kuang Su, and the day was celebrated in Haicheng after a manner never heard of before. All the boys' schools within five miles of the city were invited by the magistrate to come to the city to enjoy his hospitality and to give expression to their loyalty to king and country. . . .

School after school, excellently well drilled, paraded in front of a tablet representing the emperor, and loyally kotowed (knocked the head), as is the custom in China. The master of ceremonies, a tall, gaunt-looking, old-

school Chinaman, stood on a pedestal beside the tablet, and when the boys of one school had filed into rank in front of the tablet he droned out, "*Kneel!*" and like one knee they knelt; then, "*Knock the head once!*" which they did like one head; then, "*Rise!*" and they rose like one body. Thrice was this kneeling and head-knocking process gone through, so that when finished they had given three kneelings and nine head knocks. . . .

Now this matter caused much heart-searching among the Haicheng Christians, and was the occasion of an exhibition of loyalty to Another besides the great, august Kuang Su.

You must know that we have in connection with the Haicheng Mission a large and flourishing Anglo-Chinese school for boys. . . .

On the occasion of the emperor's birthday this school was not only invited to take part in the celebration, but was chosen as *the* school to take the lead of all the schools in the day's proceedings. Naturally teachers and scholars, and all concerned, were highly delighted with the honor thus bestowed upon them; but their joy was turned to gloom when they heard that they were expected to lead the way in kneeling and kotowing to the tablet of the emperor. They were in great perplexity, and told His Excellency that they were very sorry, but they were Christians first and Chinamen second, and that it was contrary to the principles of their religion to kneel or knock the head to tablets. . . .

A solemn convocation was called, and the Shadrachs, Meshachs, and Abednegos of Haicheng made the stern resolve that, be the consequences what they might, they would not allow the school in connection with the Christian Church to take part in what they regarded as idolatry equivalent to falling down and worshiping the image of Nebuchadnezzar. Being nothing if not loyal citizens, however, they were seriously anxious to give expression to their patriotism in some manner, and they proposed a compromise, which the magistrate ultimately agreed to. And so when the Christian school marched in, all spick and span in their new khaki, and filed into rank four deep in front of the tablet, they respectfully raised their hats and broke into song, in which some of us found ourselves involuntarily joining in English, "*Chiu Chu pao woa Chun wang*" ("God save the emperor"), to the strains of our own national anthem. Then another verse, beginning, "God bless our native land." And then those youthful loyalists, who had, according to their light, shown themselves loyal, not only to their emperor, but to the King of kings, filed out again amid a wonderful silence. . . .

Told by Rev. James Webster, of Manchuria, in "The Missionary Record."

THE BOOKSHELF

BOOKS RECEIVED

The Truth of Christianity. Being an Examination of the More Important Arguments for and against Believing in that Religion. By Lt. Col. W. H. Turton, D.T.O., Royal Engineers. London: Wells Gardner, Darton & Co., Ltd. Pp. 529.

This volume is announced as of the fifth edition, seventh thousand, carefully revised throughout. It thus indicates that Colonel Turton's contribution to apologetics has secured wide reading. The argument lays no claim to originality, but traverses the fields of Natural, Jewish, and Christian religions along the familiar line of evidences, and maintains the conservative position stoutly and courageously. The indexes of texts and subjects are full, and make the book most serviceable to its readers.

S. H. Hadley of Water Street. By J. Wilbur Chapman. The Revell Co. $1.25 net.

Both title and author promise a fine book and the promise is abundantly fulfilled. No one can read this narrative without being thrilled by its witness to Christ's power to save the neediest.

Tarbell's Teachers' Guide to the International Sunday-School Lessons for 1907. By Martha Tarbell, PH.D. Indianapolis, Ind.: The Bobbs-Merrill Co. Illustrated with many drawings, maps, designs, and photographs. Pp. 553. Price, $1.25.

An attractive octavo in which each lesson of the year receives ample treatment both by the author of the book and by distinguished writers, from whom she quotes liberally.

Bible Hero Classics. Covering the International Sunday School Lessons for 1907. Edited by Sydney Strong and Anna Louise Strong. Chicago and New York: Hope Publishing Co. Twelve volumes, 30 pp. each (approx.). Paper, set of twelve in box, 80 cents, postpaid. Single numbers, 1 to 10, 6 cents, postpaid; Nos. 11 and 12 (double size), 10 cents.

The object of these little books is "to make this generation acquainted with the inimitable stories of the Bible." The story of each hero is told in plain language and so arranged and printed as to be read like other stories. They resemble in form "His Life" and other volumes in which Dr. Sydney Strong had a hand. The marked success of the preceding books gives promise that these will find a similar acceptance.

The Court of Pilate: a Romance of Jerusalem in the Days of the Messiah. By Roe R. Hobbs. New York: R. F. Fenno & Co. Illustrated. $1.50.

BOOKS ON JAPAN

Japan. By David Murray, PH.D., LL.D. New York: G. P. Putnam's Sons. Pp. 563. Illustrated. Cloth. Price, $1.50.

What Is Japanese Morality? By Pres. James A. B. Scherer. Philadelphia: Sunday-School Times Co. Pp. 87. 75 cents net.

The Church of Christ in Japan. A Course of Lectures by William F. Imbrie, D.D. Philadelphia: The Westminster Press. Pp. 122. Price, 75 cents.

O Mura San. With a Glimpse of the Country in Which She Lived. By Anna Margaret Schneder. Philadelphia: Board of Foreign Missions Reformed Church in the United States. Pp. 107. Price. 50 cents.

Books on the Far East come from the press in a steady stream. David Murray's work on Japan noted above is a reissue of his authoritative volume in the Story of the Nations Series, bringing the narrative down to include the events of the last fifteen years. Dr. Murray's death in 1905 necessitated the writing of the later portion by another hand, and the chapters covering this period in the new volume are by Baron Kaneko. The book is of special value to the student of Japan's early and mediæval history; it treats of Christianity in the seventeenth century, but says little or nothing of Christian work as it is being done there today.

President Scherer, of Newberry College, has packed into his little book a deal of fact and judgment about Japan. There is a directness, simplicity, and kindly sincerity about his writing that both charm and convince. The five chapters treat of the Forty-seven Ronin, a Japanese Crucifixion, Bushido, a Buddhist Sermon, and Christianity. The book may be quickly read and well repays reading. Through it one gets a glimpse into the heart of Japanese life.

The title of Dr. Imbrie's book may be misleading to one who does not know that the "Church of Christ in Japan" means the Presbyterian Church in Japan. In this volume are gathered up four lectures, presenting in familiar narrative the story of the beginning and growth of the Presbyterian missionary work in the Japanese empire. The record is enlivened by personal incident and anecdote, and the book is thoroughly readable.

With loving hand Mrs. Schneder has sketched the life story of a Japanese maiden. It is the record of the blossoming of a Christian life which did not stay long in this world, but left its fragrance and beauty behind. The book is filled with attractive illustrations that make real to the reader the places and persons it describes.

WITH OTHER TONGUES

The Bookshelf gathers some volumes that are not easy reading for the editor. There appeared recently fifteen books with these titles:—

The Gospel and Acts in Chisurina, the language of Mashonaland; the Book of Common Prayer in the Kaffir language; the Psalms in the language of Taveta; the Zingula Exercises and the Zingula English Dictionary, compiled for the Universities' Mission in Central Africa; Hymns in Maori; the Kosa Communion Book; Hausa Stories and Fables; the

Second Reader in Temne and English; a Book of Hymns in Temne; the Book of Common Prayer in the Spanish language; a Luganda version of Norris's Manual on the Prayer Book and the Luganda version of Hamer's "Old Testament History for Young Students"; Dutch version of Handbook for Communicants in the English Church; the First Catechism in the Gang language.

These books came from the Society for Promoting Christian Knowledge, London, being among their publications for the years 1905–06. After a first impression of surprise and curiosity has passed it may be well to read over the list again to appreciate its significance. How far and wide the gospel of Jesus Christ is going! Indeed, it begins to seem that all nations shall call him blessed.

THE CHRONICLE

Departures

December 1. From New York, Rev. and Mrs. Lyman P. Peet, returning to the Foochow Mission, via Europe.

January 8. From San Francisco, Dr. and Mrs. Hardman N. Kinnear, returning to the Foochow Mission.

Arrivals Abroad

September 26. At Guam, Micronesia, Rev. and Mrs. Francis M. Price.

November 20. At Sholapur, India, Miss Mary B. Harding and Miss Esther B. Fowler.

November 20. At Ahmednagar, India, Mrs. Elizabeth B. Harding.

December 4. At Inuvil, Ceylon, Dr. Isabella H. Curr.

December 4. At Uduvil, Ceylon, Miss Julia E. Green.

December 16. At Yokohama, Japan, Rev. and Mrs. Sidney L. Gulick.

Arrival in this Country

December 15. At Orange, N. J., Miss Annie H. Bradshaw, of the Japan Mission.

Death

December 24. At Ahmednagar, India, Mrs. Ruby Harding Fairbank, wife of Rev. Henry Fairbank. (See page 54.)

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, Central Cong. ch., toward support of missionary, 75; Hammond-st. Cong. ch., for do., 75; 1st Cong. ch., for do., 75,	225 00	
Bath, Winter-st. Cong. ch.	72 14	
Brunswick, 1st Parish Cong. ch.	363 64	
Cumberland Mills, Warren Cong. ch.	110 99	
Deer Isle, 1st Cong. ch.	7 00	
Gorham, Cong. ch.	14 95	
Gray, Cong. ch.	2 00	
Hallowell, Old South Cong. ch.	4 30	
Kennebunk, Union Cong. ch.	47 06	
Machias, Center-st. Cong. ch.	5 64	
Madison, Cong. ch.	15 00	
Norway, 2d Cong. ch.	18 00	
Portland, State-st. Cong. ch., of which 4.50 from guild, all for work, care Rev. R. A. Hume, 222; St. Lawrence Cong. ch., G. H. Briggs, 5; F. B. Southworth, 38.75,	265 75	
Presque Isle, Cong. ch.	13 56	
South Berwick, Cong. ch.	66 50	
South Bridgton, Cong. ch.	3 50	
South Bristol, Union Cong. ch.	12 00	
South Paris, Cong. ch.	10 00	
Waterville, Cong. ch.	50 00	
Woodfords, Cong. ch.	35 77	1,342 80

New Hampshire

Bath, Rev. W. P. Elkins,	1 00	
Dunbarton, Cong. ch.	4 87	
Gilsum, Cong. ch. and Sab. sch.	17 25	
Goffstown, Friend,	1 00	
Hanover, ch. of Christ at Dartmouth College,	180 00	
Henniker, Cong. ch.	42 00	
Hopkinton, Cong. ch.	13 92	
Hudson, Caldwell Buttrick,	17 00	
Lakeport, W. C. Landis,	3 00	
Lancaster, Cong. ch.	7 00	
Lebanon, Cong. ch., for outstation, Lin Ching,	100 00	
Manchester, Franklin-st. Cong. ch., 231.51; 1st Cong. ch., toward support Rev. J. P. Jones, 43.24,	274 75	
Meredith, 1st Cong. ch.	6 00	
Merrimack, 1st Cong. ch.	22 00	
Nashua, 1st Cong. ch.	10 00	
North Weare, Cong. ch.	50	
Ossipee, Cong. ch.	7 00	
Pelham, Otis A. Gage,	4 00	
Salem, Cong. ch.	4 06	
Sanbornton, Cong. ch., of which 20.42 from Mission Band,	64 82	
Tilton, Cong. ch.	25 00	
Walpole, Miss M. E. Darling, for Haystack offering,	5 00	
Warner, Cong. ch.	10 00	820 17

Vermont

Barnet, Cong. ch., toward support Rev. and Mrs. C. K. Tracy, 37 75
Barre, Cong. ch., toward support Rev. J. X. Miller, 31 75
Bellows Falls, 1st Cong. ch., to const. Mrs. Angie Vaughan and Rev. A. P. Pratt, H. M. 189 50
Brattleboro, Central Cong. ch. 80 19
Brookfield, 1st Cong. ch., toward support Dr. C. W. Young, 23 33
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 100 00
Colchester, Cong. ch., Mrs. Hattie Collins, 5 00
East Barre, Cong. ch., toward support Rev. J. X. Miller, 13 00
Fairhaven, Welsh Cong. ch. 12 00
Fairlee, Cong. ch., of which friend, 100, all toward support Dr. C. W. Young, 106 50
Morgan, Two friends of missions, 1 00
Randolph Center, Cong. ch., toward support Dr. C. W. Young, 20 00
Sheldon, Cong. ch. 8 10
South Duxbury, Cong. ch., toward support Rev. J. X. Miller, 10 00
Westminster West, Cong. ch. 12 00
West Newbury, 1st Cong. ch. 50
West Rutland, Cong. ch. 63 85—714 47

Massachusetts

Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Amherst, College ch., 125.48; South Cong. ch., 11.45, 136 93
Andover, West Cong. ch., for Mt. Silinda, 36.37; Rev. E. Y. Hincks, for Haystack offering, 10, 46 37
Arlington, Cong. ch. 92 41
Ashburnham, 1st Cong. ch. 7 75
Auburndale, Cong. ch., of which Rev. E. E. Strong, for Haystack offering, 50, 80 10
Beachmont, Trinity Cong. ch. 5 00
Boston, South Evan. ch. (West Roxbury), toward support Dr. A. R. Hoover, 313.50; Allston, Cong. ch., 164.48; Mt. Vernon Cong. ch., of which Mrs. Albert Murdock, for Haystack offering, 25, 75; Brighton, Cong. ch., 94.18; Phillips Cong. ch. (So. Boston), 50; Norwegian Cong. ch., for Shao-wu, 30; Highland ch. (Roxbury), Extra-cent-a-day Band, 5; Union Cong. ch., 1; Friend, 20; S.B., 5, 758 16
Boston. *Summary for 1906:* —

Old South ch.	12,895 50	
do. to Woman's Board,	1,652 75	—14,548 25
Central ch.	9,333 24	
do. to Woman's Board,	1,179 12	—10,512 36
Mt. Vernon ch.	6,684 52	
do. to Woman's Board,	249 00	— 6,933 52
Central ch., Jamaica Plain,	1,594 79	
do. to Woman's Board,	455 50	— 2,050 29
2d ch., Dorchester,	1,163 90	
do. to Woman's Board,	717 44	— 1,881 34
Union ch.	980 23	
do. to Woman's Board,	635 77	— 1,616 00
Immanuel ch.	1,292 00	
do. to Woman's Board,	225 22	— 1,517 22
Shawmut ch.	648 02	
do. to Woman's Board,	491 60	— 1,139 62
Walnut-av. ch.	423 95	
do. to Woman's Board,	671 41	— 1,095 36
Eliot ch., Roxbury,	657 75	
do. to Woman's Board,	308 00	— 965 75
South Evan. ch., West Roxbury,	488 50	
do. to Woman's Board,	208 27	— 696 77
Park-st. ch.	229 54	
do. to Woman's Board,	421 00	— 650 54
Brighton ch.	169 18	
do. to Woman's Board,	317 07	— 486 25
Allston ch.	170 98	
do. to Woman's Board,	300 44	— 471 42
Phillips ch., South Boston,	115 90	
do. to Woman's Board,	290 90	— 406 80
Pilgrim ch., Dorchester,	202 37	
do. to Woman's Board,	121 00	— 323 37
Highland ch., Roxbury,	203 74	
do. to Woman's Board,	59 00	— 262 74
Boylston ch., Jamaica Plain,	122 43	
do. to Woman's Board,	76 66	— 199 09
Berkeley Temple,	131 40	
do. to Woman's Board,	43 75	— 175 15
Village ch., Dorchester,	68 77	
do. to Woman's Board,	95 50	— 164 27
Winthrop ch. Charlestown,	71 71	
do to Woman's Board,	50 00	— 121 71
Roslindale ch.	52 00	
do. to Woman's Board,	65 40	— 117 40
Central ch., Dorchester,	25 00	
do. to Woman's Board,	67 81	— 92 81
Trinity ch., Neponset,	13 38	
do. to Woman's Board,	53 20	— 66 58
Faneuil ch., to Woman's Board,		36 84
Norwegian ch.		30 00
Romsey ch.	15 53	
do. to Woman's Board,	10 00	— 25 53
1st ch., Charlestown, to Woman's Board,		15 00
Harvard ch., Dorchester,		13 30
Maverick ch., to Woman's Board,		12 00
French Evan. ch.		10 00
Miscellaneous,	4,972 70	
do. to Woman's Board,	700 53	— 5,673 23
Specials to A. B. C. F. M.		3,383 75
School Fund to do.		1,213 83
Legacies,	51,996 00	
do. to Woman's Board,	10,463 20	—62,459 20
		119,367 29

Brockton, South Cong. ch., toward support Rev. H. P. Perkins, 550 00
Brookline, Leyden Cong. ch. 204 21
Cambridge, 1st Cong. ch. 50 00
Chatham, Cong. ch. 2 64
Chesterfield, Cong. ch. 25 00
Chicopee, 3d Cong. ch., 29.32; 1st Cong. ch., 5, 34 32
Cliftondale, 1st Cong. ch. 21 00
Clinton, 1st Cong. ch., Rev. W. W. Jordan, for Haystack offering, 10 00
Cohasset, Beechwood Cong. ch. 4 00
Conway, Cong. ch. 20 00
Dalton, 1st Cong. ch., to const. Alice T. Wilder, Ethel M. Bellinger, Jennie E. Warren, Howard J. Smith, and Llewellyn H. Andrews, H. M., 500.16; W. Murray Crane, 200, 700 16
Danvers, Mrs. Henrietta Sperry and children, 25 00
Easthampton, Payson Cong. ch., to const. Franklin W. Pitcher, H. M., 100; 1st Cong. ch., Henry L. Lyman, 5, 105 00
East Rochester, Rev. J. A. Pogue, for Haystack offering, 5 00
Framingham, Plymouth Cong. ch. 41 20
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 64 42
Granby, ch. of Christ, 20 72
Granville Center, Cong. ch. 5 00
Great Barrington, 1st Cong. ch. 53 15
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 100 00
Groveland, Cong. ch. 3 00
Hadley, 2d Cong. ch. 10 00
Haverhill, Center Cong. ch., 38.06; Adelia Chaffin, 20, 58 06
Haydenville, Cong. ch. 3 70
Holbrook, Winthrop Cong. ch., for Haystack offering, 8 26
Holyoke, 2d Cong. ch. 274 34
Hyde Park, 1st Cong. ch. 72 66
Ipswich, 1st Cong ch. 20 00
Lancaster, Evan. Cong. ch. 6 10
Lawrence, Lawrence-st. Cong. ch., 276.11; Trin. Cong. ch., 51.25, 327 36
Lenox, Cong. ch. 9 60
Leominster, F. A. Whitney, 15 00
Lexington, Hancock Cong. ch. 50 00
Lincoln Cong. ch., of which Rev. E. E. Bradley, for Haystack offering, 5, 72 00
Longmeadow, 1st Cong. ch., for work of Dr. G. C. Raynolds, 87 93
Lowell, 1st Trin. Cong. ch., 17.73; Pawtucket Cong. ch., C. A. Richardson, for Haystack offering, 10, 27 73
Malden, 1st Cong. ch., of which Miss M.

P. Brown, for Haystack offering, 5, 99.04; Linden Cong. ch., 10, 109 04
Marshfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 24 35
Marshfield Hills, 2d Trin. Cong. ch., add'l, 2 00
Medford, Mystic Cong. ch., Paul T. B. Ward, for Haystack offering, 5 00
Middleton, Cong. ch. 5 03
Millis, Cong. ch. 15 38
Monson, Cong. ch., toward support Rev. H. J. Bennett, 163 22
Montvale, Cong. ch. 1 00
Newton, Eliot Cong. ch., of which Rev. C. H. Patton, for Haystack offering, 100, and H. A. Wilder, for do., 100, 282 55
Newton Center, 1st Cong. ch., of which Friend, for Haystack offering, 50, 611 27
Newtonville, Central Cong. ch. 213 90
Northampton, Edwards ch., for medical work, Pang-Chuang, 185.02; 1st ch. of Christ, toward support Dr. F. F. Tucker, 71.86; A. L. Williston, 300; A. G. Jewett, 26; Miss M. E. Stone, for Haystack offering, 5, 587 88
North Brookfield, 1st Cong. ch., for Haystack offering, 1 00
Northfield, Miss A. G. Vining, for Haystack offering, 5 00
North Wilbraham, Grace Union ch. 21 13
Palmer, 2d Cong. ch. 38 85
Phillipston, Cong. ch. 11 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 115 71
Quincy, Washington-st. Cong. ch. 4 00
Reading, Rev. R. W. Haskins, 5 00
Saxonville, Edwards Cong. ch. 1 00
Sheffield, Cong. ch. 3 93
Shelburne Falls, Cong. ch. 125 50
Somerset, A. H. Buffington, fur Haystack offering, 5 00
Southbridge, Cong. ch. 3 00
South Egremont, Cong. ch. 14 36
South Framingham, Grace Cong. ch. 117 18
South Hadley, Cong. ch., 9; Miss C. M. Clapp, for Haystack offering, 10, 19 00
South Hadley Falls, Cong. ch. 16 31
Springfield, Park Cong. ch., 43.50; Memorial Cong. ch., 10.05; Mary C. Reed, for Haystack offering, 5, 58 55
Sturbridge, 1st Cong. ch. 27 75
Templeton, Cong. ch. 2 50
Townsend, Cong. ch. 61 20
Uxbridge, 1st Cong. ch., toward support Geo. M. Newell, 25 00
Warren, 1st Cong. ch., 18; Miss A. L. Demond, for Haystack offering, 5, 23 00
Wellesley Hills, 1st Cong. ch. 13 75
Wellfleet, Cong. ch. 3 00
Wendell, Cong. ch. 2 70
West Barnstable, Cong. ch. 3 00
West Brookfield, Cong. ch. 8 55
West Cummington, Cong. ch. 4 50
Westfield, 1st Cong. ch., of which Mrs. A. P. Strong, 12, 147 00
West Newton, 2d Cong. ch., toward support Rev. J. H. DeForest, 600 00
Westport, Pacific Union Cong. ch. 11 00
Weymouth and Braintree, Union Cong. ch. 30 03
Whately, Cong. ch. 50 00
Williamstown, J. H. Hewitt, 5; collection Haystack offering, add'l, 1, 6 00
Wilmington, Cong. ch. 12 22
Winchendon, North Cong. ch. 19 44
Winchester, 1st Cong. ch. 200 00
Woburn, 1st Cong. ch., toward support Rev. J. L. Fowle, 665 85
Worcester, Plymouth Cong. ch., 286.68; Union ch., 83; Hope Cong. ch., 17; Central Cong. ch., Jessie L. Willis, for Haystack offering, 5; Memorial Cong. ch., 3, 394 68
———, F. C. Perry, 100 00
———, Friends, 25 00
———, Friend, 15 00—9,550 59
Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Holliston, Mary Flora Wight, by John M. Batchelder, Ex'r, 500 00
Newburyport, Harriet M. Savory, add'l, 16 56—556 56

10,107 15

Rhode Island

Newport, United Cong. ch. 27 73
Providence, Pilgrim Cong. ch. 94 90—122 63
Legacies.— Providence, Shubael Hutchins, by Chas. E. Godfrey and John H. Cady, Trustees, 5,000 00

5,122 63

Young People's Societies

MAINE.— Belfast, Jun. Y. P. S. C. E., of which 1 for schools in Africa, 4 00
NEW HAMPSHIRE.— Reed's Ferry, Y. P. S. C. E., 5; Troy, do., toward support Geo. M. Newell, 25; Warner, do., 5; Wentworth, do., 5, 40 00
VERMONT.— Benson, Y. P. S. C. E., for Shao-wu, 11; Dorset, do., for Pang-Chuang, 15; Whiting, do, 5, 31 00
MASSACHUSETTS.— Bridgewater, Scotland Y. P. S. C. E., 3.20; Dedham, Allin Y. P. S. C. E. of 1st Cong. ch., toward support Rev. C. A. Clark, 25; Granby, Y. P. S. C. E., for native teacher in India, 10; Lawrence, South Y. P. S. C. E., for Shao-wu, 9; Northbridge Center, Y. P. S. C. E., toward support Geo. M. Newell, 5; Rockport, 1st Y. P. S. C. E., for Harpoot, 30; Sterling, do., 2; W. Springfield, Park-st. Y. P. S. C. E., 6.56, 90 76

165 76

Sunday Schools

MAINE.— Bath, Winter-st. Cong. Sab. sch., for Rahuri, 70; Frankfort, Cong. Sab. sch., 1, 71 00
NEW HAMPSHIRE.— E. Alstead, Cong. Sab. sch., 10; Hillsboro Center, do., .50; Milton, do., 3.15, 13 65
VERMONT.— Dorset, Cong. Sab. sch., for Pang-Chuang, 15; Orwell, do., 2.09; Wilder, do., 5, 22 09
MASSACHUSETTS.— Boston, Walnut-av. Cong. Sab. sch. (Roxbury), 60; do., Sab. sch. of Berkeley Temple, Prim. Dept., for Micronesia, 5; Braintree, 1st Cong. Sab. sch., 5; Brockton, South Cong. Sab. sch., toward support Rev. H. P. Perkins, 67.75; Chicopee, 1st Cong. Sab. sch., 2.78; Dedham, do., toward support Rev. C. A. Clark, 10.28; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25; Melrose, Cong. Sab. sch., Jun. Dept., for China, 1.65; Monson, do., toward support Rev. H. J. Bennett, 9.63; New Bedford, Trin. Cong. Sab. sch., 24.22; Newton, Eliot Cong. Sab. sch., 50; Pittsfield, South Cong. Sab. sch., for Pang-Chuang, 30; Rochester, Cong. Sab. sch., 5; Rockport, do., Pastor's Bible class, 18.25; Scituate, do., 15.08; Shelburne Falls, 2.01; South Framingham, Grace Cong. Sab. sch., 11.01; West Somerville, Day-st. Cong. Sab. sch., 4.89; West Springfield, Park-st. Cong. Sab. sch., 3.44; Whitman, Cong. Sab. sch., 7.50; Winchester, 2d Cong. Sab. sch., Prim. Dept., for Africa, 3; Worcester, Union Sab. sch., 17.02, 378 51
RHODE ISLAND.— Bristol, 1st Cong. Sab. sch., 10.16; Westerly, do., for Sholapur station, 20, 30 16

515 41

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. and Sab. sch. 42 00
Bozrahville, W. W. Gillett, 13 90
Bridgeport, Park-st. Cong. ch., 230.50; Olivet Cong. ch., 75; W. E. Hatheway, 14.94, 320 44
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 144 17
Broad Brook, Cong. ch. 12 68
Brooklyn, 1st Trin. Cong. ch. 27 00
Clinton, Cong. ch. 29 53
Cromwell, 1st Cong. ch. 68 83
Derby, 1st Cong. ch. 23 75
East Haven, Cong. ch. 50 32
Ellington, Cong. ch. 94 43
Fair Haven, Pilgrim Cong. ch. 98 59
Georgetown, Swed. Cong. ch. 1 00

Glastonbury, L. M. Strayer, for Haystack offering, 5 00
Granby, South Cong. ch., 25; 1st Cong. ch., 3.50, 28 50
Green's Farms, Cong. ch. 70 65
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous, 58 75
Guilford, 1st Cong. ch. 45 00
Hadlyme, Cong. ch. 32 41
Hampton, 1st Cong. ch. 13 50
Hartford, Park Cong. ch., 121.59; 1st Cong. ch., S. P. Davis, for Haystack offering, 10; The Colony, for Pang-Chuang, 30, 161 59
Harwinton, Cong. ch. 6 22
Hebron, 1st Cong. ch. 32 50
Huntington, Cong. ch. 5 25
Jewett City, 2d Cong. ch. 11 00
Lakeville, G. B. Burrall, 50 00
Litchfield County, Friend, for Haystack offering, 100 00
Lyme, 1st Cong. ch. 30 00
Manchester, 2d Cong. ch. 1 45
Middlefield, Cong. ch., for Haystack offering, 5 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 41 32
Milford, 1st Cong. ch. 1 81
Milton, Cong. ch. 4 37
New Britain, South Cong. ch. 397 72
New Haven, Humphrey-st. Cong. ch., 57.45; United Cong. ch., Rose M. Munger, for Haystack offering, 5; M. T. Kalaïdjian, for do., 5; Friend, of which 50 toward support Rev. R. A. Hume, 100, 167 45
Newington, Cong. ch., 9.66; Young Men's Miss. Circle, 10, 19 66
New London, 2d Cong. ch. 998 39
New Milford, Cong. ch., toward support Rev. J. E. Walker, 385 40
New Preston Hill, 1st Cong. ch. 10 00
North Branford, Cong. ch. 16 06
North Greenwich, Cong. ch. 37 96
New Haven, Cong. ch. 74 61
Norwalk, 1st Cong. ch. 96 74
Norwich, Park Cong. ch. 20 40
Orange, Cong. ch. 36 83
Plantsville, C. B. F. Pease, 1 00
Plymouth, Cong. ch. 14 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 33 45
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 27 25
South Coventry, Cong. ch., Friend, 1 50
South Windsor, 2d Cong. ch. 19 32
Stratford, Cong. ch., Mrs. E. N. Packard, for Haystack offering, 10 00
Suffield, 1st Cong. ch. 27 65
Thomaston, 1st Cong. ch., Miss M. S. Hazen, for Haystack offering, 10 00
Torrington, H. H. Holley, for Haystack offering, 5 00
Vernon Center, Cong. ch. 37 45
Watertown, Cong. ch. 100 00
Westbrook, Cong. ch. 7 12
Westchester, Cong. ch. 3 75
Westford, Cong. ch. 5 00
West Hartford, 1st ch. of Christ, of which 150 toward support Rev. H. G. Bissell, 241 95
West Haven, 1st Cong. ch. 6 46
West Suffield, Cong. ch. 30 40
Winchester, Cong. ch. 1 34
Willimantic, 1st Cong. ch. 24 60
Windsor, 1st Cong. ch. 10 82
Winsted, 2d Cong. ch., 140.18; 1st Cong. ch., 78.54, 218 72
Woodstock, 1st Cong. ch., G. F. Waters, for Haystack offering, 5 00—4,883 96

Legacies.— Lyme, Harriet H. Matson, by C. A. Terry, Ex'r, add'l, 600 00

5,483 96

New York

Albany, Albert N. Husted, 10 00
Angola, Miss A. H. Ames, 5 00
Binghamton, Plymouth Cong. ch., Mrs. C. Hibbard, for Sholapur, 25 00
Briarcliff Manor, Cong. ch., W. W. Law, 10 00
Brooklyn, Clinton-av. Cong. ch., 1,180; Tompkins-av. Cong. ch., 800, 1,980 00
Buffalo, 1st Cong. ch., toward support Rev. and Mrs. C. M. Warren, 181 85
Camden, 1st Cong. ch. 28 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Crown Point, 2d Cong. ch. 10 00
East Bloomfield, Mrs. E. S. Goodwin, 60
Eldred, Cong. ch. 11 50
Greene, 1st Cong. ch. 11 23
Groton, 1st Cong. ch. 35 00
Hamilton, Cong. ch. 24 00
Holland Patent, Welsh Cong. ch. 5 00
Hopkinton, Cong. ch. 12 00
Little Valley, Cong. ch., for Pang-Chuang, 30 00
New Village, 1st Cong. ch. 3 00
New York, Manhattan Cong. ch., to const. Howard F. Doane and Philip Moen Stimson, H. M., 209.30; Broadway Tab. Cong. ch., Edward W. Peet, for Haystack offering, 60; Riverdale Presb. ch., John B. Carse, for Haystack offering, 10; 1st Presb. ch., Edward I. Brown, for Haystack offering, 10; Katharine P. Crane, 2, 291 30
Norwich, 1st Cong. ch., of which 20 from A. E. Benedict, 65 54
Orient, Cong. ch. 16 28
Oswego, Cong. ch. 3 97
Pelham, ch. of the Covenant, 4 29
Port Leyden, 1st Cong. ch. 9 60
Rochester, Caroline C. Stevens, 30 00
Rocky Point, Cong. ch. 15 00
Smyrna, Cong. ch. 14 00
Spencerport, 1st Cong. ch. 10 71
Warsaw, Cong. ch., of which 10 for Mt. Silinda, 30 13
Willsboro, Cong. ch. 9 00
———, Friend, 50 00
———, Friend in Central New York, 40 00—2,997 00

New Jersey

East Orange, Trin. Cong. ch. 228 85
Elizabeth, 1st Cong. ch. 7 60
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 142 00
Haworth, 1st Cong. ch. 4 00
Montclair, Watchung Cong. ch. 61 80
Newark, 1st Cong. ch. 23 37
Orange, Orange Valley Cong. ch. 177 94
Paterson, Auburn-st. Cong. ch. 7 50
Plainfield, Cong. ch. 279 02—932 08

Pennsylvania

Berwyn, J. C. Newcomb, 25 00
Corry, Cong. ch. 5 00
Ebensburg, 1st Cong. ch. 58 00
Harford, Cong. ch. 7 08
Miners Mills, Cong. ch. 10 00
Philadelphia, Central Cong. ch., of which Mrs. S. R. Weed, 50, 108; Snyder-av. Cong. ch., 10, 118 00
Scranton, Puritan Cong. ch. 10 00—233 08

Ohio

Akron, 1st Cong. ch. 87 11
Ashland, Cong. ch. 29 51
Aurora, Cong. ch., of which 7.50 for Haystack offering, 20 00
Bellevue, 1st Cong. ch. 46 42
Chatham, Cong. ch. 11 65
Cincinnati, Columbia Cong. ch. 16 30
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 450; Kinsman-st. Cong. ch., 53.25; Hough-av. Cong. ch., 40.54; 1st Cong. ch., 4.50, 548 29
Columbus, North Cong. ch., 23; Plymouth Cong. ch., 18.45; South Cong. ch., 7.75, 49 20
Greenwich, 1st Cong. ch. 5 65
Jefferson, Cong. ch. 25 00
Lafayette, Cong. ch. 4 15
Lorain, 1st Cong. ch. 15 31
Marblehead, Cong. ch. 4 00
Marietta, Harmar Cong. ch., 20; 1st Cong. ch., Wayne-st. Branch, 4.80, 24 80
New London, Cong. ch. 15 00
North Olmsted, Cong. ch., for Harpoot, 30 00

Oak Hill, Welsh Cong. ch. 10 70
Oberlin, 2d Cong. ch., 61.64; 1st Cong. ch., Rev. W. W. Curtis, for Haystack offering, 13, 74 64
Radnor, Cong. ch. 15 00
Rootstown, Cong. ch. K. E. Soc. 23 05
South Radnor, Cong. ch. 4 27
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7 50
Toledo, Washington-st. Cong. ch., of which, for work for children, Shao-wu, .50, 7 43
Wakeman, Cong. ch. 5 09
Wellington, 1st Cong. ch. 25 00
Weymouth, Cong. ch. 2 50—1,107 57

Maryland

Baltimore, Associate Cong. ch. 69 45

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 121.90; ch. of the Pilgrims, 4, 125 90

Georgia

Atlanta, Friends, 10 00

Florida

Daytona Beach, Mrs. L. A. Salisbury, 50 00
Interlachen, 1st Cong. ch. 3 00
Jacksonville, Union Cong. ch. 19 71
Melbourne, 1st Cong. ch. 18 00
Moss Bluff, Cong. ch. 2 60——93 31

Young People's Societies

New York.—Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 15; Rocky Point Y. P. S. C. E., 3.37. 18 37
Ohio.—Cleveland, Mizpah Y. P. S. C. E. of Bethlehem Cong. ch., 5; Springfield, 1st Y. P. S. C. E., for Shao-wu, 15, 20 00
38 37

Sunday Schools

Connecticut.—Bridgeport, Park-st. Cong. Sab. sch., 10.34; do., Black Rock Cong. Sab. sch., 10; Brooklyn, 1st Trin. Cong. Sab. sch., 5; Columbia, Cong. Sab. sch., 7.50; Farmington, do., toward support Rev. C. E. Ewing, 5.17; Groton, do., 6.83; Milford, 1st Cong. Sab. sch., 13.97; New Haven, Humphrey-st. Cong. Sab. sch., 6.34; New London, 2d Cong. Sab. sch., 15.26; Shelton, Cong. Sab. sch., 21.53; Southport, do., for Micronesia, 5; Talcottville, do., toward support Mrs. Julia B. Fuller, 15; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 30; Watertown, 1st Cong. Sab. sch., 27, 178 94
New York.—Brooklyn, South Cong. Sab. sch., 30; Canandaigua, Cong. Sab. sch., 29.16; Spencerport, 1st Cong. Sab. sch., 19.75, 78 91
Ohio.—Aurora, Cong. Sab. sch., 5; Cleveland, Kinsman-st. Cong. Sab. sch., 10; Marietta, 1st Cong. Sab. sch., 15, 30 00
Virginia.—Herndon, Cong. Sab. sch. 8 08
295 93

INTERIOR DISTRICT

Tennessee

Memphis, Strangers' Cong. ch. Miss. Soc. 50 32

Alabama

Gadsden, Cong. ch. 1 00
Midland City, Christian Hill Cong. ch., 2.70; Cong. ch., .30, 3 00
Mobile, 1st Cong. ch. 1 45
Taylor, Cong. ch. 2 00——7 45

Louisiana

Welsh, 1st Cong. ch. 28 50

Texas

Austin, Ira H. Evans, to const. Hobart Y. Evans, H. M. 100 00

Oklahoma

Hennessey, 1st Cong. ch. 3 28
Medford, Cong. ch. 6 60——9 88

Indiana

Bremen, Cong. ch. 3 05
Terre Haute, 1st Cong. ch. 24 00——27 05

Illinois

Bunker Hill, Cong. ch. 15 30
Chesterfield, Cong. ch. 12 56
Chicago, Plymouth Cong. ch., 156; Union Park Cong. ch., 105.07; do., Mr. and Mrs. F. N. White, 25; do., Dr. Savage, 25; Pilgrim Cong. ch., 100; Leavitt-st. Cong. ch., toward support Rev. H. S. Galt, 100.52; South Cong. ch., 83.25; Lake View Cong. ch., 29; 1st Cong. ch., 26.86; University Cong. ch., 20; Ger. Cong. ch., Rev. P. Reitinger, for Haystack offering, 5; St. Paul's Cong. ch., 5; Cortland-st. Cong. ch., 4.25; Christ Ger. Cong. ch. Ladies' Soc., 4.13; Mr. and Mrs. I. K. Hamilton, 300, 989 08
Earlville, Ella Dupee, for India, 25 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 251 68
Glenview, Cong. ch. 19 40
Griggsville, Cong. ch. 11 50
Highland, Cong. ch. 3 60
Hinsdale, Cong. ch. 67 85
Jacksonville, Cong. ch. 8 00
Kewanee, 1st Cong. ch. 55 01
Lagrange, 1st Cong. ch., W. E. Hill, 7 50
Lyndon, Cong. ch. 6 00
Marseilles, 1st Cong. ch., 25; C. H. Adams, 5, 30 00
Marshall, Cong. ch. 31 00
Mazon, Park-st. Cong. ch. 10 00
Mound City, Pilgrim Cong. ch. 3 00
Oak Park, 1st Cong. ch., 25; 4th Cong. ch., Donald and Gordon Mitchell, 4; Iowa-st. Cong. ch., 3.50, 32 50
Peoria, 1st Cong. ch., Alex. O. Hoffman, 5 00
Rockford, 2d Cong. ch., of which Ralph Emerson, 150, and F. S. Cutler, 10, 246 33
Roscoe, Cong. ch., 4.80; Friend, for China, 5, 9 80
Sheffield, Cong. ch. 88 74
Wheaton, 1st Cong. ch., 45; College ch., 10, 55 00
Winnebago, Friend, 25 00
Womboro, Cong. ch. 2 00—2,010 85
Legacies.—Lagrange, James Craigmile, 12 13
2,022 98

Michigan

Addison, Cong. ch. 5 00
Allegan, 1st Cong. ch. 6 44
Ann Arbor, 1st Cong. ch. 87 70
Calumet, 1st Cong. ch. 87 63
Charlotte, 1st Cong. ch. 5 00
Chelsea, Cong. ch. 5 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 165 00
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager, 75; Plymouth Cong. ch. Miss. Soc., for native preacher, Madura, 10; 1st Cong. ch., A. de Windt, 5, 90 00
Hudson, 1st Cong. ch. 24 77
Jackson, 1st Cong. ch. 25 00
Lansing, Plymouth Cong. ch. 95 45
Ludington, Geo. N. Stray, 50 00
Muskegon, 1st Cong. ch. 28 67
Olivet, Annie E. Tennent, 5 00
Port Huron, 1st Cong. ch. 200 00
Romeo, Cong. ch. 21 62
Royal Oak, Geo. W. Blackman, 5 00
St. Clair, Cong. ch. 13 80
St. Johns, 1st Cong. ch. 35 00
Vermontville, Cong. ch. 15 00
West Adrian, Cong. ch. 9 20——980 28

Wisconsin

Amery, Cong. ch. 4 15
Beloit, 1st Cong. ch. 5 77

Big Springs, Cong. ch. 3 75
Blake's Prairie, Cong. ch. 16 00
Bloomington, Cong. ch. 21 20
Clinton, 1st Cong. ch. 7 00
Davis Corners, Cong. ch. 4 25
Delavan, Cong. ch. 7 22
Golden Rule, Cong. ch. 3 25
Jackson, Cong. ch. 2 00
Janesville, Cong. ch., W. H. Greenman, 5 00
Kinnickinnic, Cong. ch. 7 27
Leon, Cong. ch. 1 75
Madison, Pilgrim Cong. ch. 11 73
Mazomanie, Cong. ch. 10 57
Milwaukee, North Side Cong. ch. 9 00
New London, 1st Cong. ch. 2 00
Red Granite, Cong. ch. 6 35
Roberts, Cong. ch., 19.28; do., Rev. J. Parsons, 1, 20 28——148 54

Minnesota

Ada, Cong. ch. 9 19
Alexandria, Cong. ch. 9 74
Austin, 1st Cong. ch., of which A. A. McBride, for Haystack offering, 5, 71 18
Benson, Pilgrim Cong. ch. 1 00
Faribault, Cong. ch. 42 50
Fergus Falls, 1st Cong. ch. 25 00
Holdingford, Slavic Cong. ch. 3 50
Hutchinson, Cong. ch. 12 00
Marshall, 1st Cong. ch. 38 00
Medford, Cong. ch. 100 00
Minneapolis, 1st Cong. ch., toward support Rev. J. E. Merrill, 700; Plymouth Cong. ch., toward support Rev. A. H. Clark, 127.40; Como-av. Cong. ch., Chas. M. Way, 100; Pilgrim Cong. ch., 50; Park-av. Cong. ch., 26.25; Lyndale Cong. ch., 8.75; Forest Heights Cong. ch., 8.22, 1,020 62
Northfield, 1st Cong. ch. 22 12
St. Paul, St. Paul's Cong. ch. 3 00
Waseca, 1st Cong. ch. 8 00—1,365 85

Iowa

Atlantic, Cong. ch. 72 32
Cedar Falls, Cong. ch. 170 00
Clay, Cong. ch. 8 25
Council Bluffs, Rev. G. G. Rice, 10 00
Creston, 1st Cong. ch. 87 67
Decorah, 1st Cong. ch. 39 60
Dunlap, Cong. ch. 34 22
Kinross, May Ferguson, 4 25
Ottumwa, 1st Cong. ch. 87 64
Polk, Cong. ch. 6 30
Reinbeck, 1st Cong. ch. 22 67
Strawberry Point, 1st Cong. ch. 13 39——556 31

Missouri

Grandin, Cong. ch. 8 00
Kansas City, Westminster Cong. ch., 27.95; F. L. B., for work in Africa, 5, 32 95
Old Orchard, Cong. ch. 10 48
St. Louis, Pilgrim Cong. ch., A. W. Benedict, for Haystack offering, 60; Reberpl. Cong. ch. Miss. Soc., for Harpoot, 30; do., Earl Hewson, 2; Hyde Park Cong. ch., 5, 97 00——148 43

North Dakota

Blue Grass, St. Mark's Ger. Cong. ch. 16 50
Cooperstown, 1st Cong. ch. 25 00
Hazen, Bethel Cong. ch. 4 00
Mayville, 1st Cong. ch. 8 00——53 50

South Dakota

Alcester, Cong. ch., of which 10.50 from Rev. W. J. Watt, 12 65
Badger, Cong. ch. 4 00
Elk Point, Cong. ch. 18 01
Hetland, Cong. ch. 2 80
Hosmer, Ger. Cong. chs. 50 00
Parkston, Cong. ch. 23 50
Scotland, 1st Ger. Cong. ch., Seimenthal Ger. Cong. ch., Petersburg Ger. Cong. ch., Neuberg Ger. Cong. ch., and Hoffnungsthal Ger. Cong. ch. 75 00
Springs, Ger. Cong. ch. 11 50
Watertown, 1st Cong. ch. 12 00——209 46

Nebraska

Crete, 1st Cong. ch. 87 17
David City, Cong. ch. 25 00
Exeter, Cong. ch. 23 75
Friend, Ger. Cong. ch. 4 00
Genoa, Miss M. A. Pugsley, 5 00
Grafton, Cong. ch. 5 25
Hastings, Ger. Cong. ch. 25 00
Lincoln, Plymouth Cong. ch., of which 25 from S. A. Sanderson, 84 36
McCook, Ger. Cong. ch. 10 00
Norfolk, 1st Cong. ch., Rev. W. J. Turner, 5 00
Shickley, Cong. ch. 3 15
Springfield, 1st Cong. ch. Ladies' Aid Soc. 25 00
Urbana, Cong. ch. 10 00
Waverly, Cong. ch. 10 70——323 38

Kansas

Bradford, C. C. Gardiner, 30 00
Burlington, Cong. ch. 15 00
Great Bend, Cong. ch. 23 34
Kansas City, 1st Cong. ch. 9 00
Kinsley, Cong. ch. 25 00
Plevna, Cong. ch. 10 00
Wichita, Mrs. N. J. Morrison, for Haystack offering, 5; Miss Mary B. Dimond, for do., 4.50, 9 50——121 84

Colorado

Denver, Plymouth Cong. ch., 393.78; South Broadway Cong. ch., 47.40; Ohio-av. Cong. ch., 46.90; 3d Cong. ch., 1.50, 489 58
Hayden, 1st Cong. ch. 12 82
Montrose, Cong. ch. 41 55——543 95

Young People's Societies

Arkansas. — Rogers, Y. P. S. C. E., for Shao-wu, 10 00
Illinois. — Abingdon, Y. P. S. C. E., toward support Rev. A. McLachlan, 5; Brimfield, Y. P. S. C. E., 3; Forrest, do., toward support Rev. A. McLachlan, 10; Granville, do., for do., 20; Oak Park, 3d Y. P. S. C. E., for Harpoot, 5; Rockford, 1st Y. P. S. C. E., of which 5 for Mt. Silinda, 10; Strawn, Y. P. S. C. E., 10; Waukegan, do., for Aruppukottai, 5, 68 00
Wisconsin. — Oshkosh, Plymouth Y. P. S. C. E., for Pang-Chuang, 26 00
Minnesota. — Minneapolis, Tremont-av. Y. P. S. C. E., for Shao-wu, 15; St. Paul, St. Paul's Y. P. S. C. E., 2, 17 00
Iowa. — Eldora, Y. P. S. C. E., toward support Rev. G. E. White, 5 00
Missouri. — Lebanon, Y. P. S. C. E., toward support Rev. J. H. DeForest, 10 00
South Dakota. — Chamberlain, Y. P. S. C. E., 2; Deadwood, do., 5, 7 00
Nebraska. — Bloomfield, Jun. Y. P. S. C. E., for Sendai, 10 00
Kansas. — Wakefield, Y. P. S. C. E. 10 00
Colorado. — Denver, Y. P. S. C. E. 3 82
166 82

Sunday Schools

Illinois. — Chicago, Union-pk. Cong. Sab. sch., 5.60; Dundee, 1st Cong. Sab. sch., 12; Gray's Lake, do., 1.87; Sterling, Cong. Sab. sch., 15.60, 35 07
Michigan. — Kenton, Cong. Sab. sch. 2 20
Wisconsin. — Menomonie, 1st Cong. Sab. sch., 6; Red Granite, Cong. Sab. sch., 10; Springvale, do., 2, 18 00
Minnesota. — Minneapolis, Park-av. Cong. Sab. sch. 5 58
South Dakota. — Ree Heights, Cong. Sab. sch. 5 80
Kansas. — Wakefield, Cong. Sab. sch. 8 15
Nebraska. — Bertrand, Cong. Sab. sch. 3 30
Wyoming. — Cheyenne, 1st Cong. Sab. sch., 5.60; Lusk, do., 1.77, 7 37
Colorado. Denver, So. Broadway Cong. Sab. sch., 9.35; Montrose, Cong. Sab. sch., 4.25, 13 60
99 07

PACIFIC DISTRICT

Washington

Aberdeen, Cong. ch.	10 00	
Colfax, Cong. ch.	35 00	
Odessa, Hoffnungsberg Ger. Cong. ch.	30 00	
Pomeroy, 1st Cong. ch.	12 29	
Port Gamble, Cong. ch.	1 31	
Ritzville, Salem Ger. Cong. ch.	5 43	
Spokane, Plymouth Cong. ch.	60 00	154 03

Oregon

Beaverton, Ger. Bethany Cong. ch.	5 00	
Huntington, Cong. ch.	5 00	
Portland, 1st Cong. ch., of which 65.55 toward support Rev. G. W. Hinman, 113.82; University-pk. Cong. ch., 1.75,	115 57	125 57

California

Fresno, Ger. ch. of the Cross, of which 12.50 from Woman's Miss. Soc., 60; Cong. ch., for Aruppukottai, 30,	90 00	
Grass Valley, Cong. ch.	29 13	
Los Angeles, Vernon Cong. ch.	55 61	
Martinez, Cong. ch.	48 60	
Nordhoff, Mrs. J. R. Gelett,	23 85	
Oxnard, John A. Ainslee,	4 25	
Pasadena, Elizabeth Wilson,	5 00	
Porterville, Cong. ch.	38 15	
San Diego, S. P. Jones,	25 00	
San Francisco, Rev. Joseph Rowell,	5 00	
Santa Paula, Nathan W. Blanchard,	500 00	
Whittier, Rev. N. T. Edwards,	50 00	
Woodland, Cong. ch.	8 35	882 94

Territory of Hawaii

Honolulu, Kawaiahao Cong. ch.	150 00	
Lihue, Union Cong. ch.	37 00	187 00

Young People's Societies

CALIFORNIA. — Fresno, Y. P. S. C. E. of Ger. ch. of the Cross, 2.50; Los Angeles, Young Men's Centurion Band, for Mt. Silinda, 40; Petaluma, Y. P. S. C. E., 10, 52 50

Sunday Schools

WASHINGTON. — Cheney, Cong. Sab. sch., 2.50; Tacoma, East Cong. Sab. sch., 2.10,	4 60
CALIFORNIA. — Claremont, Cong. Sab. sch.	13 18
	17 78

MISCELLANEOUS

Canada

Montreal, W. C. A. 5 00

Bulgaria

Sofia, W. W. 20 00

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VERMONT. — Benson, Jun. Y. P. S. C. E., for boys' school, Ing-hok, 3 75

MASSACHUSETTS. — Athol, through Mrs. A. F. Cook, for pupil, care Mrs. W. O. Ballantine, 15; Auburndale, Miss Alice D. Adams, for work, care Mrs. H. H. Atkinson, 16.66, Miss Vesta Atkinson, 23.24, Mrs. J. H. DeForest, 14.75, and Miss Johanna Graf, 3.25; Boston, Greek Evan. ch., for Sardovan ch., 12.25; do., Miss E. G. Houghton, for scholarships, care Miss E. H. Brewer, 100; do., Mrs. Sarah D. Lane, for repairs Sofia ch., 100; do., Chinese Mission of New England, for work, care Rev. C. R. Hager, 33; East Bridgewater, Union Cong. Sab. sch., for Bible-woman, care Rev. J. X. Miller, 25; Lawrence, United Cong. ch., for pupil, care Rev. T. D. Christie, 40; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 20; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss E. B. Fowler, 22; Newburyport, Belleville Y. P. S. C. E., for native helper, care Rev. W. P. Sprague, 10; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 24; Northampton, Edwards Cong. Sab. sch., for work, care Dr. F. F. Tucker, 15.15; do., Edwards ch., Mrs. Martha H. Williams, for hospital, Pang-Chuang, 10; So. Acton, Mrs. M. M. Tuttle, for agricultural implements, care Miss C. Shattuck, 2; So. Hadley, Anne S. Young, for pupil, care Rev. E. C. Partridge, 25; Stockbridge, Miss Alice Byington, for pupil, care Miss E. H. Brewer, 40; Stoneham, "Stoneham," 12, other friends, through M. A. P., 8, all for student, care Miss C. Shattuck; ———, Sundry donors, through Edward H. Chandler, for purchase of theological library, care Rev. S. L. Gulick, 794; ———, Friend, for Young People's Dept., 200, 1,565 30

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NEW YORK. — Brooklyn, Chinese Mission of Central Cong. ch., for work, care Mrs. C. R. Hager, 13; do., Y. W. C. A. Bible class, for Bible-woman, care Mrs. J. E. Tracy, 30; Buffalo, Mrs. S. C. Whittemore, for work, care Rev. R. A. Hume, 60; Jamestown, Cong. ch. Ladies' Soc., for work, care Dr. H. L. Underwood, 10; Malone, Miss L. F. Gilbert, for hospital, Aintab, 100; New York, Armenian Evan. ch., for work, care Rev. H. N. Barnum, 26.50; Osceola, Y. P. S. C. E., for work, care Rev. H. H. Riggs, 15; Rochester, North Presb. ch., Mrs. A. E. Davis and friends, for pupil, care Rev. J. H. Pettee, 22; Watertown, Mr. and Mrs. T. S. Thomas, for work, care Rev. E. H. Smith, 25, 301 50

NEW JERSEY. — Collingswood, Rev. J. S. Thomas, for work, care Rev. and Mrs. E. H.

Smith, 10; Glen Ridge, Cong. Sab. sch., Friends, for use Rev. J. H. Hahn, 15; Newark, Belleville-av. Cong. Sab. sch., for work, care Rev. A. N. Andrus, 25; do., Miss Frances L. Smith, for work, care Rev. L. S. Crawford, 25; Upper Montclair, Christian Union Cong. Sab. sch., for pupil, care Dr. G. C. Raynolds, 25, and care Mrs. C. C. Tracy, 25; Ventnor, Sab. sch. of St. Johns-by-the-Sea, for work, care Dr. I. H. Curr, 25, 150 00

OHIO. — Mt. Vernon, 1st Cong. ch., for work, care Rev. H. G. Bissell, 24; New Milford, B. L. Bostwick, for work, care Rev. C. R. Hager, 15; Oberlin, Class of '93, Oberlin College, for work, care Rev. F. B. Bridgman, 16; Youngstown, J. J. Thomas, for pupil, care Rev. C. W. Kilbon, 30, 85 00

DISTRICT OF COLUMBIA.—Washington, Friend, for pupil, care Miss A. L. Millard, 30 00

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NORTH CAROLINA. — Montreat, Sab. sch., for Okayama Orphanage, 17 24

MISSISSIPPI. — Meridian, Jun. Y. P. S. C. E., for work, care Miss Nellie Arnott, 4 00

TENNESSEE. — Pleasant Hill, Y. P. S. C. E., for work, care Miss Lucy H. Morley, 10 00

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MICHIGAN. — South Haven, Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 10 00

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IOWA. — Grinnell, W. J. Rapson, for work, care Rev. G. E. White, 10; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30, 40 00

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HAWAII. — Honolulu, J. P. Cooke, for work, care Miss Jennie Olin, 10 00

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For pupil, Bombay,	25 00	
For Okayama Orphanage,	3 64	
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For work, care Miss M. H. Porter,	100 00	
For girls' school, Umzumbe,	5 00	
For use of Miss C. Shattuck,	25 00	
For pupils, Wadale,	16 22	
To cancel debt of 1906 on Guadalajara Girls' School,	175 00	—382 58

Donations received in December,	52,153 21
Legacies received in December,	6,168 69
	58,321 90

Total from September 1, 1906, to December 31, 1906. Donations, $153,556.04; Legacies, $33,112.85 = $186,668.89.

The Morning Star

CONNECTICUT. — Haddam, Cong. Sab. sch.	2 00
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MISSOURI. — Lamar, Cong. ch. and Sab. sch.	16 00
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CALIFORNIA. — Highland, Cong. Sab. sch.	5 00
	24 75

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

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	252 25

For Plant,

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